(13)

What is Truth?

OR,

The Patern

In the

MOUNT.

WHEREIN

Many places of Scripture are (in pursuit of Truth, and the Churches Peace) explained.

AND

Therein, most false Opinions, and Heresies (both Modern, and Antient) are clearly detected and refelled.

By *Tho. Harby.*

This is Zion, whom no man seeketh after, Jer. 30. 17.

They shall no more hurt, nor destroy in all mine holy Mountain, saith the Lord, Is. 65. 25.

O magna vis veritatis, quæ contra hominum ingenia, calliditatem, solertiam, contraque fictas omnium insidias facile se per se defendit. Cic. in Orat. pro Marc. Cœlio.

LONDON, Printed for the Author. 1670.

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BIBLIOTECA NACIONAL

Reader,

THy Satisfaction, whosoever, in the Solution of *Pilat's* Question, and the Title of this Treatise, is my Design therein: Therein also, I have (with some care and diligence) endeavoured to add all due brevity to perspicuity, and to decline the too common Compilation, in taking much Matter and many Errors out of other Authors, to bring a Book into a large Volume, to little, or evil purpose, and pretend it to be my own.

The Quotations, I confess (which the Reader may well dispense with, if quoted to truer tendencies) may differ in their ends, for which many quote them: Nor are the foot-steps of foregoing Writers my rules to follow; but (not wedded, with some, to vulgar Errors, nor affecting selfish singularity) my design to exert the sober Truth.

The Reader may perhaps, find some parcels of this Treatise in books lately, or not long extant; yet they differ much in their ends, something from the manner that I wrote them. Wherefore, of the writers of them, I may have cause, in part, to say as some did,

Quem recitas, meus est, O Possevine, libellus,
Sed, malè dum recitas, incipit esse tuus.

For, so careless were some Trustees of my *Protographs*; others so intent to make the Notions in them their own, and themselves the reputed, first Assertors of them, that I could not shun those occasions; I only, therefore, request the Reader, not to impute to me, That I take any Notions (by them abused, but at first my own) out of the Works of those pilfering Writers.

This Treatise (because the way of dilucidation therein, and the matter of it, is somewhat unusual) may seem (at least *in primo limine*) a little hard to some, but is made more

more eaſie by reading on in order, and ſo it clears it ſelf: But ſome perhaps, (not truſting to the Title) would ſee ſubſtantial Teſtimonials (from perſons of worth, and eſtimation) of the accounts they give of it: And I were much unworthy, and unfaithful ſhould I hide the Candles of ſuch burning Lights under Buſhels: Take therefore (out of many) firſt, The Teſtimony of the right reverend Doctor *Saunderſon*, late Biſhop of *Lincoln*, To whom I read of it four hours every day, for four days, when it was but an Embrion, and not come to that Form, and Perfection that now it is.

Secondly, The Teſtimony of ſundry Miniſters conſentient in the ſame record.

Laſtly, The Teſtimony of the learned *Beck* of *Ipſwitch*, who read it all: He was ſometimes Captain in the *King's* Army, and faithful to his Truſt, and might be a Leader to many, for Learning, Piety, and Integrity of life: Of him the right reverend Biſhop *Hall* affirmed, that he was the beſt Scholar that ever he ordained, as Mr. *Stinit* of *Bacton* in *Suffolk* (who was ordained with him) witneſſeth: The Teſtimonies follow: Reader farewel.

Thy Friend T. H.

The Teſtimony of the right Reverend Doctor *Saunderſon*, late Biſhop of *Lincoln*.

WHereas ſundry perſons, as well Miniſters as others, have under their hands (the hand writing of one of whom is to me well known) given approbation to a Treatiſe, writ-

written by Mr. Tho. Harby *the bearer, and entituled,* The Pattern in the Mount; *Of the Contents, and purpose of which Treatise, the Author (having read part of it to me) gave a fair, and rational account. I do, hereby testifie, That (so far as I am able to judg, by the proportion of what I heard read) I do conceive the said Treatise may be profitably published, as conducing to the fuller, and clearer understanding of sundry Prophesies of holy Scripture, and that the Author deserveth encouragement, and furtherance towards the publication of the same.*

Rob. Saunderson, *Rector of* Boothby Paynel Linc.

WE have read over the first part of Mr. Tho. Harby's *Treatise, which (for Brevity, Language, Order, and, chiefly, for Matter of necessary use, and not usually found in Authors) may seem (in our opinions) to surpass most works of modern Writers, at least of this nature; Nor have we found such full satisfaction in any. And we conceive it may be a most powerful means to evince and unite (a work most needful and grateful in these times) dissenting-Brethren, Sects, and Heterodox Professors: And those many, and material additions, which he (to our Knowledg) hath made therein, fully assure us, that he must be the Author of it.*

John Green *Rector of* Owsden *in* Suffolk.

Isaac Key *of* Margeting *in* Essex.

These

These, (not Eye-witnesses of the said Additions, nor doubting in the least of the truth of them) witness all besides above written.

John Smith Rector of
St. *Maryes Colchester*

Dan. Sutton Rector
of *Chilton* in *Suffolk*.

TRactatum hunc (cui Titulus; Quid est veritas) egregiâ Domini Harby *operâ exaratum, vel doctissimorum lectione dignissimum pronuncio.*

April 3. 67. Cave Beck *Rector*
St. Helenæ Gippovisensis.

These Suffrages (because, perhaps none fuller can be given) may serve: Therefore, I pass by (for brevity) the Testimonies of sundry Doctors in *Oxford*, and elsewhere; and of many other Divines.

What is Truth?

ALL Men (both good, and bad) busie themselves about *Truth*, or *Error*, both which have their respective Seats, or Subjects.

The more proper Seat of *Truth* Theological amongst men, is the Mystical Body of Christ (the Church of God) which is called, *The Pillar, and Ground of Truth*, 1 Tim. 3. 15.

Wherefore, what *Truth*, and what *Error* is, and what their Subjects (the true Church, and true Church-Opposers) are, is the grand Duty of all (Ministers, and Magistrates especially) to be resolved in: For, if they seek to support *Truth*, and suppress *Error*, and know not what the true Church, or her Antithesis is, nor what that *Truth* is, that discovers both, they but beat the Air both in preaching, & practise, or, at least, their best endeavours bring forth little. Wherefore, that we may clearly discern betwixt *Truth* and *Falsehood*; and thereby betwixt the true Church, and all Societies that falsly take the title of it; We shall consider that great City (the Subject of *Errors*) which is, Spiritually, called, *Sodom*, and *Egypt*; where also our Lord was crucified *Rev.* 11. 8. For, That City (because the Witnesses of Christ were killed in it, and Christ was crucified in the Type of it) must needs be that City of grand impug-

impugnation against the Gospel-Church, by Prophets predicted. This City had (conform to its own Triplicity) three Heads; The Dragon, the Beast, and the False Prophet *Chap.* 16. 13.

We shall shew, first, What this threefold City is.

Secondly, What those three Heads of it are.

Thirdly, which of those three Heads was the chief Builder of this threefold City, or when, and by whom it was built. And

Fourthly, What the Holy City, or true Church (contrary to that threefold City) is; and give an account of her: First, As Primitive in Heaven, and clothed with the Sun, till about 407. And

Secondly, As fled into the Wilderness, and trodden under foot, by the free Denizens of this threefold City.

Fifthly, we shall shew what the *Epochaes* of those three Heads; and of this threefold City, (all synchronizing with eight other) are.

Sixthly, we shall give the shortest Epitome (if possible) that may be of the Mystery of iniquity, by shewing the Series of some transactions of those twelve *Epochaes* for 1260 years.

Seventhly, we shall give some short Rules of Direction to judg rightly, of Propherical times.

Lastly, we shall shew the great (and that manifold) Utility, and necessity of the right Knowledg of Prophetick, and Symbolical Scriptures; and, therein, of these twelve Intervals, or Epochaes: Of these, at first, succinctly for the Readers more ready apprehending of what he reads, and no more at present, but after more at large. And first

CHAP.

CHAP. II.

What this threefold City is, or, What those three parts of it are.

ITs first part (Spiritual *Sodom*) are sensual loose Professors (common Swearers, Whoremongers, Drunkards, &c.) Such in all Sects, as practise the manifest works of the flesh, *Gal.* 5. 19. that disclose their sins like *Sodom*: to wit, Such in the Antitype as the *Sodomites* were in Type, but Professors. Spiritual *Egypt* is worldly, churlish, uncharitable (but more formal) Professors, whose practise is perfidious fraud for filthy Lucre; to wit, Such in the Antitype as the *Egyptians* were in Type, but Professors: For, *Egypt* laid her grasping Talons of sordid Tenacity both upon Man and Beast (even upon that which was the Lords Inheritance) from which prey, all the Plagues of Egypt could not with-draw her.

Thirdly, The Antitype where (or in whose Type) our Lord was Crucified, are proud, persecuting, blind, rash-judging Professors; such in the Antitype as the *Pharisees* were in Type, by whom especially our Lord was Crucified.

Sensuality is the sin of Spiritual *Sodom*: Of Spiritual *Egypt*, greedy Avarice; Truth-opposing Pride, Envie, Ignorance, and Seditious Discords are the sins of Antitype, and Apostate *Salem*, in whose Type our Lord was Crucified.

CHAP. III.

What this threefold City's three Heads (the Dragon, the Beast, and the false Prophet) are.

THe Dragon is the first Head in Scripture Order. There were two Dragons: The first was the Representative of Pagan *Romes* * Decapolity. The second, the principal Inductor, and Raiser up of Papal *Rome*. The first Innate in the Roman Empire; The second a forrein Invader of it: The first was Imperial under his sixth Head, when *John* wrote the *Apocalyps*: The second was, at first, the Military Leaders of the Armies of those Northern Nations (*Huns*, *Goths*, *Franks*, *Vandals*, &c.) that (invading the Nations of the Empire) vanquished most, made all tributary, translated the Empire, plundered, burnt, and almost depopulated *Rome* the Metropolis of it, about the year 412; and made their own Leaders Kings over those conquered Nations.

* *Or Empire, containing ten Kingdoms.*

The first was, for the most part, Pagan, till about the year 292, when he began to be bound for 1000 years, from the beginning of the Reign of *Constantine* the first: From that time he was interrupted in his Reign, till he was cast out of the greatest part of his Power about the year 324, at, or not long before, the Council of *Nice*, Rev. 12. 7. He (from that time) continued partly Pagan, partly Arrian, or otherwise Heretical, till about four hundred, and ten, or twelve: And he (his rage increasing all that time against the Primitive Church) improved that power he had in persecuting of her. But (not, or not long prevailing, and his power failing) * he (about the year 400) invocated the Aid of the second Dragon (the Military

* *Dr. Hammond in Apocal. 87.*

rary Leaders of those forreign Nations of the North) *Hammond*, and *Salvian* (quoted by *Hammond*) calls those Nations *Barbarians*; But I only assert, and shall shew, that the Heads of those *Barbarians* were the original of the second Dragon at his first rising.

That second Dragon (invited, revocated by the first) came, but did not strengthen the Hands of the first, but (in four hundred, and ten, or twelve) swallowed him up: that is, He, then, took away him that had letted the Rising up of Papal *Rome*, and destroy'd him till the thousand years expired, but indeed, for ever. For, As *Eliah* was said to come, when *John* came, for his like zeal; so this first Dragon was no otherwise (after his 1000 years binding) loosed, than in his like Persecutors, as the Reader may easily observe in the sequel. Texts that hold forth this first Dragon, are *Rev.* 12. 3, 4, 7, to the 13. *Chap.* 17. 3, 7, to the 14th. *Chap.* 20. 2, 3, 7, 8, 9, 10.

The second Dragon (that destroy'd that first, false, and bound before, for ever, as aforesaid) drave also the Primitive Church into the Wilderness (into the secret Subterfuges of obscure latency) for 1260 years, *Chap.* 12. 14. and gave his Power (which he took from her, from the translated Empire, and from the falling first Dragon) to the (by him first wounded) Beast * Decadiademick, Secular, and Papal: But he (by giving his Power, the Supremacy therein, as aforesaid, to that Sea-born Beast) had weakened his own Kingdom, which the *Mahumetans* (by their power) resupported; And loose Christians are the more Spiritual part, and support of it.

* *Beast with Ten Crowns.*

Here some hasty *Readers* (having no power to stay for full satisfaction in its due place) may say: *But when, and how did this second Dragon give his Seat, Power, and great Authority to the Sea-born Beast, Secular, and Papal?*

To these, I confess, I am the more ready to return some satisfaction (perhaps sufficient) at present; because never any

Writers (that I find) have observed that there were two Dragons, and, therefore, could never take notice which of those two gave power to the Beast; Nor did ever any (that I find) observe what that Beast was, or when, or how he rose up: But, that there were two Dragons, which of the two gave power to the Beast, and what that Beast was, and when, and how he rose up, will both evidently and briefly appear (though by a somewhat unwilling digress) by this disquisition: An open door also to unfold the more difficult (but most needful to be unfolded) Texts in the Prophets, and Apocalyps will be, thereby, made. And first:

I Answer: *Alaricus* * (having driven *Honorius* into *Ravenna*) took, plundered, and burnt *Rome*, about the year four hundred and ten, or, as some write, four hundred and twelve, and died about the same year at *Cosentia*: Him his Kinsman, *Athaulphus*, succeeded, Head over his Army, and Supreme in *Italy*; He (returning to *Rome* with full Resolution to demolish even the Ruines of it) was averted from his purpose by *Placidia*, Sister to *Honorius*, whom he had married; He, in her Right (*Honorius* being Childless) might expect to Succeed (as partly by Conquest in *Italy*) over all the Empire: She (by earnest entreaties) perswaded him to spare the sad remains of that City, and to depart out of *Italy*, spoiled already. This was not (no doubt) her single Design, but her Design driven on, and owned by the Senate, and by a better Council at *Ravenna*: He, hereupon (having received further supplyes of Monies for himself, her, and his Army) marched with her into *Spain* to subject it to himself. Hereupon his Souldiers slew him, because he had left *Italy*, and therein quitted a certain Fruition for a doubtful event, which (without much difficulty, and no less danger) they could not expect prosperous. Thus he left, near Conquered *Italy*, and sun *Rome* (drunk with the blood of Martyrs, and drunk, at that

* Oros. lib. 7. ch. 39. Hammond chap. 17. Carion 290. Baron. anno 411. Marcel. Fresp. Helvic. Ed.

that time, with her own blood) to the then new-born Beast, Secular and Papal, whose first Head was then wounded with the stroke of a Sword, as it were unto death, *Revel.* 13.3.12. 14. to wit. By the Sword of this second Dragon prevailing, at the same time, under *Pharamond* in *France*, and under *Ataricus* in *Italy*. He prevailed not only against the Primitive Church, Imperial *Rome*, and the then falling, and dying first Dragon (all which letted, and should let [till then thus taken out of the way] the rising up of Papal *Rome*, and of the Sea-born Beast, her secular Head) but he prevailed also (and might easily prevail) against that Secular Beast, and wounded as it were unto death (in the day of his birth, and when but beginning to rise out of the Sea) his first, and best Head; For, *Rome* Ruled over the Kings of the Earth; And the Senate, with an Emperour, Ruled both her, and them: But the besieged Senate Ruled *Rome* (with great grief, and no great Power) without Bishop, or Emperour; And in that feeble, and afflicted Senate did this Sea-born Beast (all wounded as it were unto death, in the day of his birth, by the Sword of this second Dragon) rise up: For, the City (saith the learned *Hammond*) was divided into three parts (so her Antitype was to be near the day of her Dissolution, *Chap.* 16.19.) One part was Pagan, another Heretical, and the third part Orthodox, but grosly Apostate in manners. Concerning the Heretical part, I observe little; But the Pagan, or Heathen part, was (for Number, and Power) most prevalent all the time the City was besieged, until it was taken. For *Attalus* (a profest Heathen) was so high in Power, and Favour with the People, that he would be *Cæsar, aut nullus*, and not be joynt Emperour with *Honorius*. So was *Symachus* (Lieutenant of *Rome*) a Pagan; And such was the Senate for the most part, which appears in that they sent the said *Symachus* Legat to *Honorius* at *Ravenna*, to Request that the Heathen Rites might

Ham. in Apocal. 16. 19.

Id. in Apocal. 17. Sozom. ch. 9. Carion.

might be Restored: Thus it appears plainly, that the Head-then part was the greatest in that afflicted Senate of besieged *Rome*. But that major part, was no part of this Beasts wounded Head, which was after healed; but the last part of the first Dragons last, and dying Head, which was never healed, but their went into lasting perdition, *Apocal.* 17. 11. For, after two years siege, and (as I rather compute the time) in 412, were those Pagan Senators, and Imperial *Rome* numbered, and finished. Then came her, and their Plagues in one day; Death, Mourning, Famine, Fire, *Chap.* 18. 8. which those *Barbarians* (with barbarous hands) had chiefly inflicted upon those Heathen Senators, and Citizens (that had invited, revocated and confided most in them) and that to their utter, and final exciſion. But the flying Senators, and others (that fled to the Sanctuaries of the more Orthodox, but Apostate in manners) found, thereby, a bare, and hard exemption from imminent death. And these (thus scarce escaped) Senators, and, perhaps some others in somewhat like condition, were the visible original of the first Head of this Sea-born Beast, weak and wounded, to be a witness to the truth performed, as was thrice foretold in three sacred Texts of *Scripture* in the same Chapter, *Apocal.* 13. 3. 12. 14. Here the Scissers of eternal death, and final exciſion parted the last dying Head of Pagan, and Imperial *Rome* from the first (at first sick, and deadly wounded) Head of Papal *Rome*. *And I saw one of his Heads wounded, &c. and his deadly wound was healed*, vers. 3. wounded by the Sword of this second Dragon: Healed (began to be healed) when *Athaulphus* (remitting *Rome*, and most of *Italy*, into the feeble hands of that wounded Senate) made them Temporal Lords over *Rome*, *Italy*, and other Nations, over which that City (for some time after) claimed some Juriſdiction.

Then

Then also their Bishop began to be (partly by the said Donation, partly by the Senates Assent, partly by his own Usurpation) prefer'd to the largest Superintendency.

Thus this Papal Superintendent Spiritual began to be suted with a fit Power Secular. For, these (near slain, but surviving) Senators were (*Primitiæ Papales*) Papal *Romes* first Fruits, and (though at first most feeble) her first Powers Secular: Because they (and they first) allow'd sufficiently their own Bishops Supremacy over all Bishops and Churches, if not over all Kings and Councils. For, so soon as *Athaulphus* had remitted *Rome* and *Italy* to that wounded Beast, his Bishop (faln *Romes* Bishop, *Innocent* the First) returned (but no Emperour with him) to *Rome*, and Ruled, as by principal Authority (both Spiritual and Temporal) that reviving Beast, and likewise *Rome*, and *Italy*, which that second Dragon (in *Athaulphus*, as one chief Head of him) had given to that almost dying Senate. And the Dragon gave (began early to give) his Seat, Power, and great Authority to the Beast: He continued in giving his power, in several Conquered Nations, for about 200 years space: but I may not digress from the matter in hand to insist upon so long a subject. To shew when, and how he began to give his Power (the Supremacy therein) to that Beast is sufficient at present.

Innocent (immediately after his Return) claimed (and laboured much more hard, than any had done before him, to obtain) Universal Supremacy over all Bishops, Churches, and Councils, as plainly appears by his own practice witnessed, and by his own Letters (and those very many) recorded by * *Augustine*, *Osiander*, and others: For, the Emperours absence was *Innocents* advantage to augment, and exercise a more uncontrouled Power: And *Honorius* (a good Prince, and Orthodox, but of no great Capacity to Govern) came no more to *Rome* to Reside there to the day of his death. For

* *Osiand. Du Pless. Hist. circ. An. 41.*

the *Romans* (at least some of them) are said to hate *Honorius* because he left *Rome*, and went to *Ravenna*, therefore he remained there. * And his Successors (some having the Title of Emperours, but scarce the power of Kings) made *Ravenna* the place of their Residence: *Rome* was never more Imperial, but ever after Papal.

* Phil. Morn. *Hist. de Papat. circa An.* 570

The Senate and Bishops of *Rome* (in the absence of *Honorius*, and as by his Authority) acted many things to further their own Designs, and in Defence of the Church. For, He, and his Brother *Arcadius*, with their Councils (for they had both Orthodox, and Heterodox Councils co-operating to some good) were the two Wings of that Great Eagle (*Theodosius* the Great) which were given to the Gospel Church to flee into the Wilderness (into the secret subterfuges of obscure latency) for 1260 years, as from those two texts unfolded, will plainly appear, *Revel.* 12. 6, 14.

The Orthodox (uncorrupt in manners) were (in *Innocent*'s time, when the Grand Apostacy began) very few. The Heterodox Papal (for I pass by all other Sects of those times) were very many: The false Doctrine of those Heterodox was not then manifold, but very much dangerous to Princes, to the Primitive Faith, to all true Professors. * They held that the Church was built upon *Peter*, and so upon the *Pope*, as *Peters* Successor: The Orthodox held that the Church was built upon Christ, whom *Peter* confessed.

* Osiand. p. 473.

This Doctrine of the Heterodox was very dangerous to the true Church, because a Doctrine contrary to the Foundation of the true Faith, holding the Head Christ, *Col.* 2. 19.

Secondly, A Doctrine dangerous to Princes: For, if the Church was built upon *Peter*, and so upon the *Pope* as his Successor; Then all Kings, and Councils, must submit to him as the greatest; because the Church cannot be built upon the greatest of them.

Thirdly,

Thirdly, This Doctrine was almost universal in the body of Apostacy, and so violent in its course, that the Pillars and chief Fathers of the Primitive Church seemed shaken therewith: For, *Credidarunt Hieronymus, & Augustinus Ecclesiam super Petrum fundatam; sed retractantes ambo dixerunt; Super Petram, Christum, quem Petrus agnovit.* Both *Jerom*, and *Augustine* were induced to believe, that the Church was built upon *Peter*; but both retracting, said, upon Christ the Rock, whom *Peter* confessed. *Id.*

This was the Doctrine of the pride of the Son of Perdition, never delivered to the Church by Christ, and his Apostles; a Doctrine of blasphemy against God, of deceit to men, of rebellion against Princes; A Doctrine, perhaps inconsistent with any true Church, or sincere Professors, but generally held forth, and earnestly contended for (as the chief part of their Faith) by Papal *Rome*, in the very beginning of the grand Apostacy.

Secondly, The Manners of these men, and times, these Texts shew, *Rev.* 18. 2, 3. where they are fitly compared to a Cage of every unclean and hateful Bird, to an habitation of Devils, &c.

The *Reader* may also see the Learned *Hammond* quoting *Salvian*: Also St. *Jerom*, *Augustine*, and others set down in the sequel.

Innocent's Successors added many Nations (and *Italy* more absolutely) to the Papal Decarchy, of which in its due place.

Here the *Reader* may easily observe both a manifest, and a manifold concurrence of Prophetick Scriptures with the performances of them; As first, with the final excision of the first Dragon, the fall of Imperial *Rome*, the profligation of the Primitive Church; And all these were powerful, and prevailing Impediments (till then thus taken out of the way)

 that

that letted the rising up of Papal *Rome*, 2 *Thes.* 2. 6, 7.

Secondly, With the rising up of the second Dragon, by whom these impediments, aforesaid, were taken out of the way; the Church driven into the Wilderness; her Witnesses killed, *Chap.* 12. 14. *Chap.* 11. 7.

Thirdly, With the rising up (those Impediments thus removed) of the Decadiademick Beast, Secular, and Papal, *Chap.* 13. 1.

Fourthly, With the wounding of his first, and best Head, by the Sword of the second Dragon, *vers.* 3. 12, 14.

Fifthly, With the healing of that Head by the second Dragon's Donation of Authority to him, induced to it chiefly by the design and procurement of the false Prophet, as will after appear, *vers.* 2, 3, 12, 14.

Sixthly, With the Primitive Churches flight from the face of that second Dragon for 1260 years, *Chap.* 12. 6, 14.

Seventhly, With the two Wings of that great Eagle, which were given to the Gospel-Church to flee into the Wilderness, *vers.* 14. For, all Ages (past and to come) cannot possibly afford a time so inevitably necessary and appositly consistent, wherein the two Eagles-wings could be given to the Gospel-Church, as only this very juncture of time aforesaid: These two young Princes (or Emperours) governed both by bad and good Governors, had (which signified the truth of this Series of things) this Word, or Motto, * *Summa cadunt subitò*; intimating, That the taking away, or fall of him that letted (to wit, *Rome* Pagan, and Imperial) and the profligation of the Primitive Church fell out (as in Scripture predicted) in their time. A threefold cord is not easily broken: But this sevenfold concurrence of sacred Propheſies with the performances of them, (and those performances coinciding in the same time) may irrefellibly prove the certain commencement of the grand Apostacy; Pagan *Rome*'s final ruine; *Rome* Papals

* Math. Prideaux.

Papals *Æra*; the exact time of the rise of the Sea-born Beast, her Secular Head; the first period when the first Dragon finally expired, and second aspired; As also how, and when that second Dragon gave (began to give) his seat and power to that Sea-born Beast: How he continued to give his power in *Italy*, and other Nations, for about 200 years, I leave it (as too long to relate here) to its proper place.

Propheſies, and their performances, (thus concurring) are called (ſaith *Weames*) Parallels, and give (ſaith he) the greateſt light to the Scriptures: that is, to the readers of them. To the *Readers* of them; Not becauſe they are fulfilled, but known when, and how they were fulfilled: For, all theſe Propheſies came to paſs above twelve hundred years ſince, yet have not given much greater light (ſo far as I find) to any by their being ſo long fulfilled, becauſe they were never perhaps in all that time, known whether they were fulfilled, or not, or when, or how they were fulfilled. This may fully reſel that common, fond, and wicked Conceit of Hypocrits, and, too much, of true Saints: Propheſies (ſay they) when they come to paſs, need no other Explication: That's the cleareſt, fulleſt, unfolding of them: We ſhall therefore wait patiently upon God, till they be performed, and then we are ſure to find their true and certain meaning. Events beſt ſhew what thoſe texts intend. This is the common Plea (not only of ſome true Saints, perhaps, but) chiefly of Hypocrites, as it was of their Type (the *Phariſees*) by whom our Lord was Crucified? They expected (ſtill expect) the *Meſſiah* in future to come, who came before; therefore Crucified him come, whom they earneſtly deſired ſhould come according to the Scriptures; which (with due ſedulity) to ſearch, they profanely neglected: They had, no doubt (as Modern Hypocrites have) their prejudices againſt Prophetick Scriptures, and in them, againſt the things that belonged to their peace;

Doctor Weames de Latbequer. Christ. Synag.

might say (in the proud folly of furious *Jehu*) What peace do such Scriptures produce? So their Antiype (formal Professors) have like prejudices of pride and ignorance against the same Scriptures, and in them, against those things that principally belong to the peace and prosperity of all Princes and People: These can (with like folly) readily say: What peace, what prosperity comes by this kind of knowledge? We busie our selves about better things, mind more necessary concerns. Thus Hypocrites harden their own hearts against the knowledge of those things, that chiefly belong unto their peace, and (under a blind pretence of minding the most serious things) embrace (as the *Pharisees* did) base inanimadvertency, and brutish ignorance: Our Saviour (weeping for them) said of their Type: *Hadst thou known, at least in this thy day, the things that belong unto thy peace*: But they, expecting those things (come before) to come in future, never found that day, nor those things: Profane disregard to Prophetick Scriptures, puts out quite all the eyes of Providence: So formal Professors follow (or rather far out-go) their footsteps: see not (in no wise will see) those things that belong unto their peace: For, formal Professors feed their own folly with deceits, affect to walk in the admired sparks of their own Fires (empty impertinencies) and (forsaking the means of their own safeties) tread under-foot the things, and those Scriptures that principally appertain to the peace of all People: For this profaness (and it was most just with God) even the Gospel-Church (as her followers trod under foot this knowledge, those things) was given to the *Gentiles* to be troden under foot for 1260 years, *Apocal.* 11. 2, 3.

But, *Fabula narratur surdis*: Sacred Prophesies (with the Promises, and Threatnings therein) and the performances of them, are, to formal Hypocrites, as Stories told to deaf, or dead men: Common Herds have as good care to know how,

or

or when Promises were performed, and Propheſies fulfilled: Therefore, their Fore-fathers (men of like baſe, and bruttiſh inanimadvertency) periſhed, with common Herds, in the Flood: But they that hate this dangerous, and degenerous wickedneſs of ſlothful Hypocrites, may (from this contrary Fountain) find an open Gate to good manners (the ſureſt grounds of firm peace) at preſent a ſevenfold complyance of performances with thoſe texts that foretold the fulfilling of them: And likewiſe how, and when this ſecond Dragon began to give his Seat, and Power to the Sea-born Beaſt.

Nor are theſe ſeven Parallels (or Propheſies performed) a ſevenfold, but indeed, a ſeventimes ſevenfold, coaltern record to each other, irrefellibly confirming the truth of each others performance.

This ſecond Dragon drave the Primitive Church into the Wilderneſs, tranſlated the Empire, cut off the feeble and dying remnant of the firſt Dragon, raiſed Papal *Rome* by taking away all that letted, and by giving his great Authority ſo taken (the Supremacy therein) to her Secular Head; favoured ſomewhat from the firſt, and by degrees received the Faith of the Church of *Rome*. Therefore, this ſecond Dragon is the firſt Head, in Scripture order, of Papal *Rome*: Him theſe texts hold forth, *Rev.*11.7. *Chap.*12.14,15,16,17. *Chap.*13. 2,4. *Chap.*16.13.

The ſecond Head of this threefold City, was Papal *Rome*: Power Secular, or Beaſt with ten Crowns: How, and when he roſe up we have ſufficiently ſhewn; and ſhall his Progreſs: At preſent we ſhall ſhew his Diſparities (to diſtinguiſh him) from the firſt Dragon.

John ſaw that firſt Dragon, *Chap.*12.3. Or the Scarlet coloured Beaſt, *Chap.*17.3. To wit, One and the ſame Dragon, or Beaſt, in thoſe two texts. He ſaw this Beaſt alſo, *Chap.*13.1. But he ſaw not both alike: He ſaw that firſt Dragon of

Pagan

Pagan *Rome* Hiſtorically and Prophetically (as paſt in part, and in part to come) when he wrote the *Apocalyps*.

But he ſaw this Sea-born Beaſt (not Hiſtorically, or as paſt in part, but) Prophetically, as to come entire after the fall of that firſt Dragon: to wit, the future riſing up of his firſt Head, or him in his firſt riſing, *Revel.* 13. 1. And firſt,

He ſaw that firſt Dragon (or Scarlet-coloured Beaſt) Hiſtorically, or as paſt in part: Five are fallen (ſaith the text) *ch.* 17. 10. that is, Five Heads (the Supream Powers of Pagan *Rome* Crowned in their *Kings*, *Conſuls*, *Decemviri*, *Dictators*, *Triumviri*) were then fallen, or paſt, when *John* wrote.

And one is, *verſ.* 10. that is, the ſixth Head (crowned in the Emperours) then exiſted when *John* wrote. Thus far he ſaw that firſt Dragon hiſtorically, or as paſt in part. So,

Secondly, He ſaw alſo that firſt Dragon Prophetically, or as to come in part: And one is not yet come; and, when he cometh, he muſt continue a ſhort ſpace; that is, the ſeventh Head ſhould come, and came, about 292, when *Conſtantius* was made *Ceſar*, and (ſomewhat ſiding with the Primitive Church) began to ſupport Her: His Son declared fully for Her: This was, *Diviſi Caput Imperii diviſum*: The divided Head of the divided Empire; when ſome of its Supream Powers ſided with the Primitive Church, ſome with the Pagans: therefore, this Head (becauſe thus divided) continued but a ſhort ſpace, and ended about the year 324, when *Conſtantine* and his Armies (*Michaels* Subſtitutes) had caſt him finally from his ſeat of chief Power, and his place was found no more in Heaven, *Chap.* 12. 7, 8 *&c.* Howbeit, he recovered Power (though not Supream) for a ſhort time. For,

Laſtly, His eight Head, who was of the ſeven (who exiſted an eighth, but ſick and ſcarce perfect head of that dying Dragon) was the Paganoarrian (or otherwiſe Heretical) Head under *Conſtantius* the ſecond, *Julian*, *Valens*, *&c.* This Head

aſpired

aſpired about 340, and expired (together with that firſt Dragon) for ever in four hundred and ten, or twelve; Then this Sea-born Beaſt (by the falſe Prophets procurement, and the ſecond Dragons preferring of him) ſucceeded.

Secondly, *John* ſaw the firſt Dragons ten Horns all uncrowned, *Chap.* 12. 3. *Chap.* 17. 12. But he ſaw the ten Horns of this Beaſt all Crowned, *Chap.* 13. 1. They (the ten Horns of the firſt Dragon) were Pro-conſuls, Preſidents, or Deputies, ſubject to the Senate and People of *Rome*, who ruled over the Kings (and chiefly thoſe Kings) of the Earth, whom, notwithſtanding, the text calls Kings that had received no Kingdom as yet, *Chap.* 17. 12, 18.

But theſe ten Crowned Horns of this Beaſt were abſolute Kings, or ſupream Powers ſubject, legally, to none, but link't together by the chain of the falſe Prophets ſuppoſed true Catholick Religion, *Chap.* 13. 1, 12.

And this tenfold diſparity (proved from the text, and the teſtimonies (by neceſſary inferences) of all Chronologies of thoſe times) evidently reſels that univerſal opinion (ſo far as I find) of all Expoſitors upon thoſe places: to wit, That the Decaceraſtick Dragon, or Scarlet-coloured Beaſt, in the 12th and 17th Chapters; and this Beaſt in the 13th Chapter, are all one, and the ſame Dragon, or Beaſt; And it irrefellibly proves, that this Beaſt in the 13th Chap. is ſignally different, and diſtinct from that red Dragon, or ſcarlet coloured Beaſt in the 12th and 17th Chapters.

This may ſeem abundantly ſufficient to ſatisfie the *Reader* at preſent; Howbeit, I ſhall make it much more clear in the ſequel. For (until this, and many like groſs, grand, and I might ſay, general miſtakes be removed) no Apocalyptick true Key can poſſibly be contrived. How the falſe Prophet *Bicorne* rallyed this Papal, Secular Beaſt's ten Kingdoms under him, we leave it to the ſequel, where we handle it at large.

This

This Beast these texts mention, *Apocal.* 13.1. to the 8th. Also *verſ.* 12,14,15. *chap.* 14.9,11. *chap.* 15. 2. *chap.* 16.2,10,13. *chap.* 19.19,20. *chap.* 20.4,10.

Thirdly, The falſe Prophet is the third Head of this threefold City. There were three falſe Prophets: the *Senſual*, *Secular*, and *Spiritual*: The firſt was the Pſeudoprophetick Seer of the ſecond Dragons Firſt, as Paganoarrian, after as Mahumetan, and (in all times of his Epoche) over ſenſual, looſe Chriſtians in all Sects. This Seer (aſcending with the ſecond Dragon out of the bottomleſs pit, when he ſallyed out of the North about 406) is not that falſe Prophet intended here in he *Text*: But the *Bicorne* Beaſt is the falſe Prophet here intended, *Revel.* 13. 11. whoſe two Lamb-like Horns are the two falſe Prophets, Secular and Spiritual. The firſt Horn (or Seer Secular) was the Clergy of the Papal Decapolity that owned the Popes Supremacy over all Biſhops, and Churches, but not over Kings and Councils: This Horn Secular was the mouth of the Decadiademick Beaſt Secular; and there was given him a mouth (ſaith the *text*) ſpeaking great things, &c. *Chap.* 13. 5. This Mouth, or Horn Secular, was (*Vinculum unitatis, & Catena amoris*) the linck of Amity, and bond of Unity betwixt the ten Nations of Papal Rome.

I call this Horn [Secular] becauſe he was given (as a Pſeudoptophetick prolocutor, or mouth) to the Beaſt Secular and Papal, for the purpoſes aforeſaid. But,

The ſecond (the Spiritual) Horn was, more abſolutely Temporal than the former, and elated (in Spiritual pretended proprieties) above him: This Horn was ſuch of the Supream Papal Clergy, as owned the Popes Supremacy (not only over all Biſhops, and Churches, as the former did, but) over all Kings, and Councils, and over all that is called God, 2 *Theſ.* 2. 4.

Theſe

These two Horns (or Seats Secular and Spiritual) will be more distinctly apparent in the *Guelfick* and *Gibeline* Factions when we come to speak of them.

This Spiritual Horn was both Temporal and Spiritual, but claimed his Temporal Supremacy over all Powers Secular from his pretended Spiritual Right of Apostolick Succession, and therefore more properly Spiritual.

This may suffice the Reader at present, to know what is meant by the Dragon, the Beast, and false Prophet; and by their three Seers, or Pseudopropheticks mouthes, *Chap.* 16. 13. For, This Horn (as Spiritual) was the mouth of the false Prophet; As Secular, was the Civil Representative of his Body Temporal. This Series (though perhaps sufficiently clear at present) will be much more apparent in the sequel: These *Texts* demonstrate this *Bicorn-Beast*, Rev. 13. 11. to 16. *Chap.* 16. 13. *Chap.* 19. 20.

Here is (may some say) a very fair Indication of three Representatives (the Dragon, Beast, and false Prophet) and it's very probable, That these three are the three Heads of this threefold City: only we could wish, that the premisses were a little more plain, and the truth apparent: that these three are (undoubtedly, and undeniably) the three Heads of this threefold City.

I Answer: And the great City was divided into three parts, *Chap.* 16. 19. There's this threefold Cities three parts: And these three Heads are (as heads are set above their bodies) set down a little above this threefoold body in the 13 verse of the same Chapter: the words are these: *And I saw three unclean Spirits like Frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet, for they are Spirits of Devils, &c.* Here's a threefold cause (three Spirits of Devils) of a threefold division devolved (from the three Heads of it) upon this threefold body: Bo-

dies (by Spirits from their Heads) receive sense, and motion; And therefore, this threefold Body was to be divided into three parts, because those three unclean Spirits (proceeding from its three Heads) were *Spirits of Devils*, causing divisions: For (so the *Text* saith) *they went forth to the Kings of the Earth to gather them to battel*, verse 14. And this influence (as the threefold cause from those three Heads) and that threefold effect, or division in this Tripolity, proves (by an inevitable necessity) the Community of those Heads, and that Body in a threefold *subdivision*; which we find here (at its dissolution) divided into three parts, as we find it erected of three parts at the first Confirating of it, *Chap.* 17. 3.

I have thus far distinguished and described this threefold City of the grand Apostacy, and declared who, and what Her three Heads were. But (because [*Contraria juxta se posita magis elucescunt*] Contraries compared together, best appear) we shall now show what her Antithesis (the Holy City, or true Church) is, and handle and compare both together, that both may better appear to the Reader.

CHAP.

CHAP. IV.

What the Holy City, or true Church (contrary to this threefold City) is, with an account of Her,

First, *As Primitive in Heaven, clothed with the Sun till about 407. And,*

Secondly, *As fled into the Wilderness, and troden under foot, by the Free Denisons of this threefold City, for 1260 years.*

Cain and *Abel* were born of the same Parents, in one and the same Family; so the true Churches Antithesis took beginning in the true Church at the beginning of the grand Apostacy: That Apostacy brought forth Antichrist Sensual, Secular, and Spiritual, which had long struggled with the true Saints (like *Jacob* and *Esau*) in the Womb of the Primitive Church, but were then (about four hundred and ten, or twelve) brought forth.

Howbeit, Antichrist Sensual had his head, power, and enlargement from those Forreign Nations of the North, at the Inundation of those *Barbarians* upon the Christian World: And those multitudes of Military Forces (in whose Van the second Dragon, after 400, advanced to the Imperial seat, and over-spread the Christian Empire) cannot be accounted so well any part of the body of Apostacy: but revolted loose Professors in the Church (conjoyned in one body Sensual with those *Barbarians*) made up the body of Antichrist Sensual.

The five wise Virgins slept; the five foolish slept also: So the primitive Church, and Saints fell; And her (Church, and Saint-persecuting) professors, in her, fell also: They fell, but not internally and totally; but these fell totally to the Apostacy of Antichrist.

The true Church, and Saints, were the holy City, even then after they were fain, and whilest they were troden under foot by the Gentiles, *Chap.* 11, 2. but Her, and their persecutors (falling totally) chiefly Constituted (that Cities Antithesis) this threefold City, called *spiritually Sodom, &c.* that trod and contemned the true Church as aforesaid; They, treading her under foot: and She, troden under foot by them, are, both, distinctly and apparently held forth in the *verse* aboveſaid, as also in the 8th *verse, &c.*

For, These three sorts of Professors (the Sensual, Earthly and Devilish) in all Sects, make up the whole body of the man of sin; but they most, that fell from Faith, or manners in these ten Nations, over whom the Representatives of the Primitive Church once presided; because these Nations were chiefly Antichristian, that sometimes, held forth Primitive sound Doctrine, and Manners, and have since revolted from one, or both, which appears in *Thes.* 2. 3. where the Apostle (immediately before he describes the man of sin, and foretells his coming) infers a necessity of falling away first before he could come; which evidently implyes, That the body of Antichrist was to be an Apostate body, made up at first (for the most, and chiefest part) of Revolted Church-Members.

Many Expositors upon the place call that falling away, That grand and general Revolt of the Gospel-Church from Faith, and Obedience. But what that falling away was, and how, and when the Church fell, and fled into the Wilderness, we shall further shew in part, at present, but more fully afterwards.

The

The certainty and duration of that defection (which could not be total in the true Church) fully appears in two several *Texts* of one and the same Chapter, *Rev.* 12.6, 14. *And the Woman fled into the Wilderness*, verſ. 6. *And to the Woman were given two Wings of a great Eagle, that ſhe might flee into the Wilderneſs, &c.* verſ. 14.

Into the Wilderneſs: that is, into the ſecret ſubterfuges of obſcure Latency: And the time of Her continuing there is expreſt in both *Texts*. Two *Texts* (in one and the ſame *Chapter*) are the ſacred twofold Teſtimony of the God of Truth, ſhewing the certainty and duration of her defection. But ſhe could not in ſuch ſort, flee, until ſhe fell from Heaven, wherein ſhe ſtood before ſhe fled, *verſ.* 1. Heaven was her primitive ſtation; Her converſation (contrary to that, aforeſaid, triplicit Iniquity) was in Heaven till near about 487. I ſhall not here ſtand to ſhew how ſhe ſtood in, and fell from Heaven, in a twofold reſpect; For her ſtanding was both *Temporal* and *Spiritual*.

Her Temporal ſtanding (for the *Text* refers, not without the other, to that) was from about 192, to the time aforeſaid, as the ſequel will clearly ſhew.

Her Spiritual ſtanding in Heaven (her more Heavenly Converſation) was all the time of Her primitive ſtation: that is, She (as ſhe ever ſhould) held forth ſo long (contrary to Senſuality, Covetouſneſs, and Pride) Sobriety, Equity, and Veracity.

Secondly, Sound Doctrine.

Thirdly, Right Church Diſcipline.

What Sobriety, Equity, and Veracity (becauſe little looked into, and perhaps, leſs diſcerned) are, we ſhall ſhew afterwards.

This threefold true Goſpel Obedience (oppoſite to Senſuality, Avarice, and ſpiritual Pride) with right Diſcipline, and

and found Doctrine are (the true Churches Cognizance) the certain marks of the true Church, which, whilst *in Heaven clothed* (more spiritually clothed) *with the Sun*, she held forth. But (about the year 407) her Members and their Successors fell, some *à tanto*, some *à toto*: They that fell only in part, fled into the Wilderness, and were persecuted (because they fell, and fell but in part) by those that fell wholly to the Apostacy of Antichrist.

And we find a third sort, more free from that defection, and less forward to fly, whom the Text calls a Remnant: *And the Dragon* (saith the text) *was wroth with the Woman, and went, and made War with the Remnant of her Seed, which kept the Commandments of God, and have the Testimony of Jesus*, Rev. 12. 17. Where they are not taxed either with falling away, or flying, but are witnessed to have kept the Commandments of God, and the Testimony of Jesus: And that, even then, after the revolting Church was fled into the Wilderness from the face of the Serpent; to wit, Of the second Dragon.

These Champions of Christian courage (Sons of Fortitude) that kept the Commands of God, when the rest of the Primitive Church were (some in part, some wholly) faln, might seem (for they were but few) like *Caleb* and *Joshua*, *Moses* and *Aaron*, when all *Israel* besides was faln away (in part, or in whole) from Faith in the Promises, and Obedience conform to God's Commands, *Numb.* 14. 10.

Nor is it like that those Professors, that stood best, were free from falling in part, or held out long against the force of the second Dragon, but followed the flying Church into the Wilderness also. For, when the prototype Church (*Joseph's* Family) fled into the Wilderness, and so into *Egypt* (her place there prepared of God) there was not one (that we find) that staid behind, or fled not from the Famine.

Nor

Nor may we imagine, That they that fell wholly to the Apostacy of Antichrist, fell wholly from sound Doctrine (for they fell little from that at first) but from (the fruits of it) Obedience conform to Faith. For, *the Devils believe and tremble*, but fell wholly from all Obedience: and therefore (though they fell not at all, that we find, from the Doctrine of Faith) they fell totally. So the Children of the total Apostacy (in the beginning of the grand defection) were too forward to do the works of their father the Devil, and (though they, like him, fell little at first from the Doctrine of Faith) fell wholly from Obedience to oppose the Truth, and persecute the Witnesses of it: Therefore, their Apostacy (though they fell little, or had not fain at all from the Doctrine of Faith) was total, as the figless fig-tree (though perhaps, the fullest of leaves) was wholly fruitless. For, Waters oft ebb and flow with full currents, in the same channels; so sound Doctrine is the Channel, in which some men may, and do run the wayes of God's Commands: And sound Doctrine is also the same Channel, wherein many men (as the *Pharisees*, who said, but did not, did) may, and do run (in full currents) quite contrary Courses to impugne the practise of Gospel Truth, and persecute the Witnesses of it. This is the greatest Apostacy guilded with Hypocrisie: For, *If the light of the eye* (saith our Saviour) *be darkness, how great is that darkness?* So, If sound Doctrine it self be (by uncharitableness) perverted to misapplications, or made to oppose the Truth, and persecute the Assertors of it; that's the greatest Apostacy both from Faith and Charity: Therefore, they that fell *more*, totally fell from Faith of veracity, or from seeking after sincere obedience, to impugne it, and persecute the doers of it by a constant current of opposition, though many of them fell little, at first, from the Doctrine of Faith: For, gross Heresies, or Doctrine greatly corrupt, are more peculiar to sensual

sensual Antichrist (such as the *Arrians* were and *Mahumetans* are) than to Antichrist Secular, and Spiritual, that fell less from the Doctrine of Faith, and perhaps more from manners, to manners not so sensual, but more injust, and mercilesse, which the sequel will clearly shew.

But, at present, we shall begin to compare both (both the holy City, and City of Apostacy) together, that thereby both may plainly appear.

And first, They that fell least, and they that (when they fell most) fell but in part, made up that Mystical Body of the holy City, (the persecuted, scattered, and afflicted true Church) that was given into the hands of the *Gentiles* to be troden under foot for forty two months. And those Church-Members, that fell wholly to the Apostacy of Antichrist, were the most proper body of that City of Apostacy, and the principal part of those *Gentiles*, that trod under foot the holy City (the revolted true Church) for forty two months, which (we shall find) are 1260 years, *Rev.* 11. 2, 3. Wherefore, the Gospel Church, whilest in Heaven, clothed with the Sun (whilst Her conversation was contrary to that triplicit Iniquity of the man of sin) was conspicuous because in Heaven so clothed.

And the *Reader* may observe, That when she (even her Witnesses) changed her shining Raiment for sable Sack-cloth, fell, and fled; She (falling but in part) was even then (though much lesse) distinguishable from Apostates *à toto*, that (about four hundred and seven, ten, or twelve) began to constitute (as the *major*, or chief part of his Mystical Body) the Antichrist predicted by Prophets and Apostles: Wherefore, the Lord *Du Plessis* saith, *That the Man of Sin is an Estate, whereof the Apostacy is the Body.* That is, Not a single person, but (for the most part) a Political body Apostatical. *Antichrist* (saith *Aquinas*) *is a Body, or Corporation, not a Man:* That is, Not

* Phil. Morn. *Hist. de Papat.* p. 2.

Aquin. in *Apocal.* cap. 13.

Mutual

Not a single person either individual, or successive, but a body politick.

Augustine (keeping also the conformity of a City) calls him properly (though not so comprehensively under the notion of the Beast and his Image) * the wicked City, and People unfaithful (contrary to the faithful People, and City of God) † who, as it were, profess the Faith, and live as they that believe not; that seign themselves to be what they are not, and are called (not according to true, but false appearance) Christians. Thus we see this Learned Father makes the man of sin to be exactly the very same that I have done, and gives for substance the same description of him; to wit, That this Corporation, or City, contrary to the People of God, are a People Apostate (not, or not so much, from the Doctrine of Faith, but) from Manners; Not Infidels, but (professing the Faith) Livers like those that believe not; and are onely (in a verbal profession, and false appearance) Christians.

These Christians of false appearance (repugnant to the City of God) cannot be, but by a *Synecdoche partis* (as *Augustine* calls them) the Beast, and his Image; but are in all Sects, and Nations (chiefly within the tenfold Pale of Papal *Rome*) both the threefold Body, and three Heads of this triplicit City of Apostacy, called *spiritually, Sodom and Egypt, where also our Lord was Crucified.*

What City or Corporation of Apostacy this is, this Text further shews; and saith, *It is a great City*, Rev. 11. 8. None of its Type Cities, or Countries (though all great) could equal it in its dimensions: that is, neither *Sodom*, nor *Egypt*, nor *Babylon*, nor *Jerusalem*, nor *Rome* Pagan could ever equal

* *Civitas impia, & Populus infidelium contrarius Populo fideli, & Civitati Dei.* lib. 20. de Civit. Dei, pag. 1215.

† *Qui velut fidem profitentur, & infideliter vivunt, fingunt se esse quod non sunt, vocanturque non veraci effigie, sed fallaci imagine, Christiani.* Ib. Et in Hom. 11. in Apocal. pag. 679.

Her greatneſs: They were but ſingle Cities, or Countries; but this was conſtituted of ten parts, or Nations: *And the tenth part* (ſaith the text) *of the City fell*, Revel. 11. 13. *Chap.* 13. 1.

Secondly, This City is here further diſtinguiſhed from all her Types; they were but literal Cities, or Countries; but this is a Spiritual City; *Spiritually called* (ſaith the text) *Sodom, &c.* that is, A Myſtical Corporation (according to thoſe Writers Record) of wicked ones, who leaſt, or at leaſt, little ſeem to themſelves, or ſenſual eyes, to be what they are; and therefore Spiritual.

Thirdly, This Spiritual City is further diſtinguiſhed in the text to be threefold; *Spiritually called* (ſaith the text) *Sodom, and Egypt, where alſo our Lord was Crucified*: that is, Tenfold in her dimenſion, but threefold in matter and form: A monſtrous Chaos of many Sects of evil manners: A Miſcellaneum of a manifold confuſion, but all refer'd and confined in the text, to three more general Claſſes, or Orders of Profeſſors.

Theſe three ſorts of Profeſſors (conform to the filthy manners of *Sodom* and *Egypt*, and of cruel and hypocritical *Jeruſalem*) Conſtituted (as the whole matter of it) the tenfold body of Antichriſt: Nor is there, nor can there be, any other ſubſtance or matter in that body, but theſe three ſorts of Profeſſors only; *For, all that is in the world* (ſaith the Apoſtle, 1 *Joh.* 2. 16.) is the *luſt of the fleſh, the luſt of the eyes, and pride of life*. And theſe are the threefold form of that matter, which makes that matter be what it is.

But (may ſome ſay) *there is more in the body of Antichriſt than theſe three luſts; For, the Mahumetans are filled with Infidelity, Modern Sects with Deceits; The Jewes are faſt bound in Chains of blindneſs* (though they cannot be accounted, ſo properly, any part of the Apoſtacy) *the preſent Papiſts ſurpaſs their Predeceſſors*

in

in unsound Doctrine and Idolatry: And gross ignorance, and barrenness in good works overspreads almost all Professors.

I Answer; That (though all these Iniquities superabound in the body of Antichrist, yet) they make, and perfect no more, nor any other than these three lusts; because all sins in all Sects, spring from this threefold Fountain, and are the very same lusts exerted, or the fruits and effects of them.

Lust (Covetousness) is the root of all evil; therefore, this threefold lust must be the root of all evil in the World, and that most prevalent in (its proper subject) this threefold body. For,

Spiritual *Sodom*, and her Head (the Dragon) is the proper subject of the lusts of the Flesh, whose works are manifest, *Gal.* 5. 19.

Spiritual *Egypt*, and her Head (the Beast) is the more proper subject of the lust of the Eyes (worldly avarice) whose works are more wicked, and less manifest.

The Antitype where (or in whose type) our Lord was crucified (censorious, proud, blind, pharisaical Professors) and her Head (the false Prophet) is the proper subject of Spiritual Pride (self-love, self-elation) whose works are most wicked, and least manifest, 2 *Thes.* 2, 4, 9, 10.

Such as the Soul is in the body, such is this threefold Lust in the body of Antichrist; *Hac trio pro trino Numine mundus habet:* These three Lusts are the Trinity (the threefold supream object) of the Antichristian World. For, sensual satisfaction of the lusts of the flesh under loose forms, or the free pursuit of sinful pleasures in some formal way of Worship is the supream object, which Spiritual *Sodom* seeks after.

And, if Spiritual *Egypt* may obtain wealth and worldly preferment to satisfie the greedy lust of her eyes, and may but deeply deceive (indeed her self) by some outward way of Worship: This is the supream object after which she seeks.

So, If the Antitype (where (or in whose type) our Lord was crucified (Professors proud and Pharisaical) can but have wealth without hand, or heart-touse it, and may but obtain (what *Diotrephes* drove at) Preheminence in Churches (though it be by depraving men of parts, or piety, or by taking peace from the Earth: this is, as it were, all in the world (the supream object) she looks after. For, this was her grand design till *Pharaoh* (not perhaps by free grant) confer'd it upon her: wherefore, these three lusts (though link'd by a promiscous complication in many Professors) are all (the efficient, and object of all wickedness) that is (saith the text) in the world.

And, If the Spirit of Truth assert, That this threefold lust is all that's evil in the world, then how can any man doubt, or dare deny, That these three lusts are all that constitutes and denominates the whole body of Antichrist in (their proper subjects, its three parts) Spiritual *Sodom*, and *Egypt*, where also our Lord was crucified.

The Premises are also plain in those three Temptations wherewith Satan assayled our blessed Saviour: He (first tempting him to sensuality) said, *If thou be the Son of God, command that these Stones may be made bread.*

Secondly, He (tempting him to worldly Covetousness) shewed him all the Nations of the world, and said, *All these will I give thee, if thou wilt fall down and worship me.*

Lastly, The Devil (tempting him to the most desperate lust of Spiritual pride, and sin of presumption) set him upon a Pinacle of the Temple, and said, *Cast thy self down; for, it is written, He shall give his Angels charge over thee.*

And why did not the Devil tempt him to something more, or by something else, than these three lusts?

Because there was nothing else, or more to tempt him to, or to tempt him by; for, all that is evil in the world is the lust of the flesh, the lust of the eyes, and pride of life: And, therefore,

therefore, must be all that constitutes and compleats the whole body of Antichrist.

Thirdly, The truth of the premises appears in the Parable of evil grounds: for, we find three evil grounds (*the Highway*, *the Thorny*, *the Stony*) and no more; because there are no more grounds mystically and truly evil, but only Sensual, Secular, and Spiritual Antichrist, serving the lusts of the flesh, the lusts of the eyes, and pride of life; and therefore called spiritually, *Sodom, and Egypt, where also our Lord was crucified.* For,

Fourthly, The Apostle plainly explicates those former *texts* by a threefold Epithite, *James* 3. 15. *The wisdom* (saith he) *of this World, is Earthly, Sensual, and Devilish.*

These three Epithites, abundantly confirm the truth of this City's triplicity, and also shew what I mean by Antichrist *Sensual, Secular,* and *Spiritual.* And,

First, By *Sensual Antichrist*, I mean such Professors as are profanely loose, carelesly ignorant, or grosly heretical.

Secondly, By *Secular Antichrist*, I mean such Professors as are (according to the Apostles Epithite) Earthly; that is (for so the word sometimes imports) Worldly, Covetous, or Earthly-minded Professors, whether Civil or Ecclesiastical. I also oft use it (as it more usually imports) for Lay Persons, and Powers Civil, or Temporal.

Thirdly, By *Spiritual Antichrist*, I mean such Professors (whether Temporal, or Ecclesiastical) as exert, or hold forth Spiritual wickedness; to wit, spiritual pride, busie ignorance, bloody faction, blind and rash censures, &c. that is, such in the Antitype, as (by such practises) most crucifie Christ mystical, and kill his Witnesses, as their type (the Pharisees) were chief of those that crucified Christ in Person.

Wherefore, I mean, by *Antichrist Sensual, Secular, and Spiritual*, such in all Sects, whose wisdom (or indeed whose lusts)

luſts) are (according to the words of this text) Senſual, Earthly, and Deviliſh: And this the *Reader* may obſerve, as a rule, in reading the ſequel of this Treatiſe.

All that is in the World (ſaith *John*) *is the luſt of the fleſh, the Luſt of the eyes, and pride of life*, Joh. 2. 16. And the wiſdom of this world (ſaith *James*) is *ſenſual, earthly, and deviliſh*: That is, The threefold Antitheſis to Goſpel-Truth, and the Church of God is ſenſual, ſecular, and ſpiritual Wickedneſs, which (in thoſe three ſorts of Profeſſors aforeſaid) wholly conſtitutes this threefold City.

Fifthly, That which confirms, yet more fully, the truth of this City's triplicity, is that threefold diviſion of it, which ſhould forerun its final diſſolution, *Rev.* 16. 19. *And the great City was divided into three parts*: Theſe words (well underſtood) fully prove, That thoſe three ſorts of Profeſſors are (in oppoſition to the holy City, or true Church) the triplicit matter of this threefold City.

This City (*called*, in the 11th Chapter, *ſpiritual Sodom*, &c.) is called (in this 16th Chapter) *Babylon the Great*: We ſhall therefore, further enquire what this City was, and why thus called (in two different texts) by two different Appellations. And firſt,

What this threefold City (in the 11th Chapter) was (for matter and form) we ſhewed before; And that City (divided into three parts in this 16th Chapter) is the ſame City which we find, in the 11th Chapter, made up of the ſame three parts.

Nay (ſay ſome Aſſertors of groſs abſurdities) there are but two parts in your ſuppoſed threefold City: For, *Sodom*, and *Egypt*, where alſo *our Lord was crucified*, are but two parts, becauſe but *two places* are expreſt.

The folly of this common Cavil will eaſily appear thus: Suppoſe I name two places, and infer a third; As *Leiceſter*, *Lutterworth*,

Lutterworth, where alſo our late King was beheaded: So the text names two places, and infers a third; *Spiritual Sodom, and Egypt, where alſo our Lord was crucified:* Here's the ſame numeral parity *(mutato nomine)* of parts, or places.

But it were abſurd, beyond belief, for a man to ſay; There are but two places in the inſtance illated, becauſe but two *(Leiceſter,* and *Lutterworth)* litterally expreſt: For, The King was beheaded in neither: But there was a third place (where the King was beheaded) as clearly infer'd, as if it had been litterally expreſt, which place was then the ſaddeſt and moſt direful place of all the three. So, it's no leſs ſenſleſs to ſay, The City in the text had but two parts, becauſe but two places *(ſpiritual Sodom, and Egypt)* are litterally expreſt: For, Chriſt was not crucified in *Sodom,* nor *Egypt*; But a third place (both in Type and Antitype) is as clearly infer'd, as if it had been litterally expreſt: to wit, In the Type, that bloody City of blind Devotion (Proud, Factious, Phariſaical *Jeruſalem)* where our Lord was crucified: So this Antitype City neceſſarily infers a third (ſpiritually proud, factious, hypocritical) Polity, that (though not primarily) ſhould, eſpecially, crucifie Chriſt Myſtical, and kill his Witneſſes *Rev.* 11. 2. *Dan.* 7. 25. But,

Some (not thus ſatisfied) ſay, That City was but one: So ſay I, ſo ſay the texts; but, that it ſubſiſted of a threefold matter, or of three parts, the texts ſay expreſly; And *their dead bodies ſhall lie in the ſtreet of the great City:* There that City is but one; But *called, ſpiritually Sodom and Egypt, where alſo our Lord was crucified.* There's the three parts, or threefold ſubſiſtence of that City; *And the great City was divided into three parts,* chap. 16. 19. There's that City, in exiſtence one, but of a threefold ſubſiſtence imply'd.

Some obſerve, That *Jeruſalem* (at the deſtruction of it) was divided into three parts. The learned *Hammond* obſerves,

That

That *Rome* Imperial was (at its destruction) divided into three parts (Heathens, Hereticks, and Orthodox much Apostate in manners: And the *text* saith expressly, That this City (the Decapolity of Papal *Rome*) should be (about the time of the dissolution of it) divided into three parts. And why into three parts at its dissolution; but because it was, at first, constituted of three parts, and subsisted of the same three parts, after the constituting of it: to wit, of a sensual, secular, and spiritual matter, called Spiritually, *Sodom* and *Egypt*, where also *our Lord was crucified*; because serving the lusts of the flesh, the lusts of the eyes, and pride of life, and misled by a threefold wisdom of worldly folly: *The wisdom of this World* (saith the text) *is Sensual, Earthly, and Devilish.*

This threefold City subsisted (as the three parts of it) of this threefold matter aforesaid; not distinguished by distance of place (though not wholly without that) nor by an unmixt juncture of the matter, gross, and entire; because commixed (at least in a great measure) by a promiscuous confusion. For Example, The Composition of *Pilula Ruffi*, is made up of a threefold matter (*Myrrh*, *Aloes*, and *Saffron*.) not of each unmixed; but this threefold matter, incorporated, makes one Mass, wherein each part hath, notwithstanding, its peculiar propriety, and operation; So these three sorts of Professors (the Profane, Proud, and Worldly) made up (as one Mass) this great City (the Decapolity of Papal *Rome*) by a promiscuous complication of all three. Therefore, the threefold division of it is, or may be, much after the similitude of that threefold division of *Rome* Imperial, observed (as aforesaid) by the Learned *Hammond*. We shall examine and compare the threefold sub-antitype in our Saviours time with its Prototypes, and their and its Antitypes: And,

First, There was then (in *Judea*, and *Jerusalem*) a sensual subantitype-part, whom the proud *Pharisees* called *Sinners*,

and

and our Saviour, *Publicans and Harlots*: These were (for sensuality of life, and dissolute loosness) indeed Sodomites in *Judea* and *Jerusalem*; and agreed well with *Sodom* as their Prototype, and with their Antitype *Spiritual Sodom*, which is only such loose dissolute professors in all Sects of the Papal Decapolity, as (under some careless, trivial form, and profession of Christianity, or, perhaps, even without that) follow after Sensuality, as the Sodomites did: *The wisdom of this world* (saith the text) *is* (first) *Sensual*.

Secondly: A second sub-antitype-part in our Saviour's time, was the Secular part of *Judea*, and of its Metropolis, minding (like literal *Egypt*) Earthly things: *Pharaoh* and his Servants (to secure that Kingdom by contrary means) slew the new-born males of *Israel* (such Cockatrice-egs are hatcht by covetousness) So *Herod* also to secure a Kingdom (an Earthly Kingdom also) slew the new-born males of *Israel* at the birth of our Saviour: *Pilate* and others exprest the same wisdom (covetous self-destroying wisdom) at the death of our Saviour: And what was this second part, but *Egypt* plainly sprung up (as a Sub-antitype) in *Judea*: Here's the very identity of the same wisdom, the reality of the same works betwixt both the Secular parts of these two Kingdoms: And this Sub-antitype part (as it exactly agrees with its Prototype, literal *Egypt*) agrees exactly with its Antitype, Spiritual *Egypt*, whose wisdom of earthly avarice hath the same superscription with that of the Sub-antitype in our Saviour's time, and with its Prototype.

This second part seeks (like *Nabal*) worldly gain by that wisdom, and wicked frugality, that produceth indeed (with the losse of their lives, and souls) the losse of it.

This second part (these Professors of Woolf-like wisdom and greedy avarice) are ever very busie in buying and selling; yet will not buy, but sell the Truth; or (if they do) will pay

no price conform and adequate to the worth of it, not recompence the Witnesses thereof according to their just deserts: *Come* (says *Pharaoh*, when he went about a work of this wisdom) *let us work wisely*: And these (*Egypt*, Antitype) will needs seem more religious and sober, than Spiritual *Sodomites* are, and, in buying the Truth, can go a wiser and cheaper way to work, till (through the folly of this earthly wisdom) time, truth, and their life are all lost together. The wisdom of this world is (secondly) *earthly*.

Thirdly; The third part in the Sub-antitype was the Pharisaical part, most blind, proud, and bloody: We find the Prototype, by our Saviour himself, thus expresst: *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent*, &c. *Mat.* 23. 37. That is, The Hierusalamites, Apostate Predecessors (their Prototypes in pride and cruel Persecutions) killed the Prophets, and stoned those that were sent unto them: And their succeeding Sub-antitype (the *Pharisees* in our Saviour's time) followed, or rather far exceeded their examples for factious pride, and blinde and bloody ignorance: They (by heady prejudices, rash censures, and wicked surmises) persecuted the Apostles, killed the Saints, and crucified Christ the King of Righteousness. The same wisdom of spiritual pride works in their Antitype the same wickedness, serves to kindle Seditions, to create Covils, to multiply contradictions against the Truth and its Witnesses, and to raise much strife of words to wicked purposes, as their Type (the *Pharisees*) did against our Saviour. Of whom he expresly said (which is rather more true in their Antitype) *You are of your father the Devil*, &c. The wisdom of this world is (Thirdly) *Devilish*.

This third part in the Prototypes, and the Sub-antitypes, was most infamous for cruelty: And this third, Antitype-part (in all Sects of the Papal Decarchy) is the most direful

impugner of Gospel-Truth, and persecutor of the Witnesses of it. But I have spent time too much about this trivial Cavill.

This City therefore (we clearly see) subsisted (at its first building) of three parts, as it was to be (before or about its final dissolution) divided into three parts. And

Secondly, It's called spiritually, *Sodom and Egypt, where also our Lord was crucified*, as an aggregate of all three in the first building of it. But called *Babylon* in its dissolution, because divided (as *Babel* into speeches) into a confusion of many modern Sects and Sub-divisions, but chiefly into three parts.

That this City subsisted of three parts, is proved sufficiently. But what that City (so subsisting) is, remains to be further proved, which I shall shew in part here, but more fully when I come to handle the *Epochas* of the six Vials and six Trumpets synchronizing therewith, in 1260 years. For the most judicious Writers (so far as I find) are apt (more or lesse) to mistake this City.

The most (or almost all) Orthodox Writers misconceive that City (in *Apoc.* 17, & 18 chapters) to be Papal *Rome*, and the same City in the 11th & 16th chapters, because that City (in the 17th and 18th chapters) is called *Babylon the great*, and that City in the 11th chapter is in the 16th chap. so called also; wherein their grosse mistakes may be clearly manifest. For,

That City (called *Babylon the Great* in the 17th and 18th chapters) was (more properly and literally) the literal City of *Rome* Pagan and Imperial; because five of her heads were fallen, and the sixth existed when *John* wrote, which was above three hundred years before the fifth head of Papal *Rome* did, or possibly could aspire. For, *Actus existens prohibet alienum*; It was impossible for *Rome* Papal to rise up in power, whilst

Pagan and Imperial *Rome* (that letted, and should let her rising up) was taken out of the way, as the Apostle expresly foretold, and I shall prove from primitive Fathers in its due place, 2 *Thess.* 2. 7.

Herein the learned *Hammond* (in expounding those 17th and 18th chapters, to intend Pagan and Imperial *Rome*) did not much deviate; for they did not intend Papal *Rome* otherwise than as that City in the said chapters (to wit, Pagan *Rome*) was the *penultimate* Antitype of Prototype *Babylon*, and might be (in some respects only) a Prophetick shadow of her immediate Antitype, *Rome* Papal; And Shadows and Substances are distinct things. But,

That City in the 11th and 16th chapters (called also *Babylon the Great*, ver. 19.) was (contrary to the tenents of many learned Writers) *Rome* Papal only, without the least relation to Pagan *Rome*; because we find it standing under the six Vials and Trumpets, and falling under the seventh Trumpet and Vial, whom *Rome* Pagan and Imperial never reached; And so the most reformed Writers, almost generally, maintain: That the transactions of the seven Trumpets and seven Vials respect Papal *Rome* only, though they miserably (if I may say it) confound those Vials and Trumpets, and transactions under both. But,

The Epoche of the six Trumpets, or (which is all one) of the Witnesses Sackcloth-Prophesie, is 1260 years, chap. 11. 3. And the Epoche of the six Vials of the Plagues, and Wrath of God, or (which is all one) of the Witnesses smiting the Earth with all Plagues, was 1260 years, chap. 11. 3, 6. And the Period of the sixth Trumpet and sixth Vial conterminates (as the beginning of the first Trumpet and first Vial began) the duration of this triplicit Decapolity of Papal *Rome*, ch. 11. 13, 15. ch. 16. 17, 19. Therefore, this threefold City of Papal *Rome* must have (of necessity) the same Epoche of 1260

years,

years, with the six Vials and six Trumpets: And that more inevitably, because that time is also the expresse predicted duration of this City (treading under foot the holy City) and of her proper head, ch. 11. 2, 3, 8. ch. 13. 5. And this may make the premises no lesse than fully concludent. But,

The proper Epoche of Pagan *Rome* (from the time that *Pompy* reduced *Judea* under its Jurisdiction to the dissolution of it) was about 400 years, which are 800 years lesse than was the Epoche of this threefold City: Therefore, it follows irrefellibly, That this City (called *Babylon the Great*, in the 17th and 18th chapters) must of necessity be the literal City of Pagan and Imperial *Rome*.

But it follows inevitably, That this City, in the 11th and 16th chapters (called also *Babylon the Great*) must be the tenfold Tripolity of Papal *Rome*.

Nay (say some) that City in 17th and 18th chapters is one and the same City, because both have one and the same Names, and are both called *Babylon the Great*.

I answer: Prototype, or literal *Babel*, was called *Babylon the Great*, *Dan.* 4. 30. Therefore that City in the 17th & 18th chapters, and that in the 11th & 16th chapters, must be Prototype and literal *Babylon*, because they have the same Epithet and Appellation; *Sed fœdissima foret inconsequentia*: This absurdity is most shameful; For, Prototype *Babel* only was, in her time, *Babylon the Great*, Dan. 4. 30. And *Rome* Pagan and Imperial was (as the *penultimate* Antitype) *Babylon the Great*, only in her time, *Rev.* 17. 5. & 18. 2. And so *Rome* Papal (a Spiritual City, containing sometimes ten Nations) was (and she only in her time) *Babylon the Great*, Rev. 11. 8. & 16. 19. This the Reader may carefully observe, and seek diligently to discern the distinct intents of those Texts to avoid confusion: For such dangerous and universal mistakes in Scriptures are the feeds of wicked Sedition, of

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endless Distraction betwixt Differing Brethren, and oppose Truth and Peace.

But all *Papists*, and some *Reformists*, will have all those Texts to intend Pagan *Rome* only, which is true only in those Texts of the 17th & 18th Chapters: But those Texts in the 11th and 16th Chapters, hold forth *Papal Rome* only, as we have proved, and shall further prove. Therein all *Papists*, and some *Reformists* (though not mistaken in the former Texts) are much mistaken.

Secondly, All *Reformists* besides will have all those Texts to hold forth *Papal Rome* only, and thereby strengthen the hands of the *Papists* exceedingly against themselves, and against the Truth: For (say the *Papists*) That City in the 17th and 18th chapters (we are sure) was Pagan and Imperial *Rome*, which is so clear from the Texts, that it's impossible to have the least Plea for any just ground against it: Because five of its heads were fallen, and one existed when *John* wrote, which was above 300 years at least (as the *Reformists* themselves affirm) before *Rome Papal* was in being.

But the *Reformists* themselves, almost generally, confesse with us, That all the said Texts hold forth one and the same City: And we certainly know (by infallible record from Sacred Scripture and Church-History) that the City in the 17th and 18th Chapters, was *Pagan* and *Imperial Rome*, and we are sure it's one and the same City (for that the *Reformists* themselves confess) with that in the 11th and 16th Chapters: Therefore that City, in all the said Texts, must be (even by the necessary and unavoidable concession of all *Reformists*) Pagan & Imperial *Rome*, and hath not the least relation (though all Reformists, confessing it indeed, affirm the contrary) to *Papal Rome*: wherefore (not the Scripture, but) the Reformists (by their mistakes in them) charge us with much falsehood: But the Scriptures themselves charge them as their

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Corrupters, and our false Accusers: For if all those Texts hold forth (as all Reformists confess, and we affirm) one and the same City; Then that City (we are sure) must be Pagan and Imperial *Rome*; for those Texts in the 17th and 18th Chapters, intend (against all contradiction, or any plea to the contrary) *Pagan* and *Imperial Rome*.

Thus the *Protestants* (in a manner jointly and generally) give their power against the *Papists*, to the *Papists* against themselves, and (by these and many like mistakes in Scripture) strengthen their hands against the Truth: Such mistakes (or this only) are enough to maintain the *Papists* (whom they should reprove and refel) in their opinions to eternity.

And these, and many such mistakes amongst *Papists*, amongst *Protestants*, and amongst Professors different from both, keep back (till they be refelled, and those mistakes removed) all Societies of dissenting Brethren from concentring in one Spirit of Truth and Peace.

But if it undeniably and irrefellibly appear, That those Texts in the 17th and 18th Chapters hold forth *Papal Rome* only, with her Subdivisions; Then, *de illis actum est*, their work is done for them: They must be (as he that had not on his Wedding-Garment) for ever speechless, and remain silent: Or rather they and their Sects, shall (as the Text foretold) give glory to the God of Heaven, chap. 11. 13.

Benhadad sent Bands of Souldiers to take *Elisha* in *Dothan*, but they mistook the City, and mistook the Man, went to seek both in *Samaria*; and mistook at first that City also: Therefore, they were far from accomplishing their Master's design that sent them. So the best Writers, and Expositors, are sent by their great Master in Heaven, to the great City of Confusion (complex of many Sects) to convert Papists and Infidels, to refel Errors, and reform Manners; to convince and unite dissenting Brethren. But then, here's the misery:

They

They mistake this City, or the meaning of those Texts that hold it forth: Therefore (it seems to me) some of them have cause to fear (till these, and many like mistakes be removed) lest they should fall short of accomplishing their Masters design that sent them.

Here some strong pleaders for gross mistakes may object, and thus say, *Cæsar* and his Company coming to *Moses*, told him he took too much upon him: But we may much better say of you, You take too much upon you, are very bold, too proud, in thus reproving even the best Expositors.

I answer: It's the strict charge of the living God, *Thou shalt not hate thy Brother, but reprove him plainly*: And faithfull obedience to this Command is the effect of humility, and fruit of Charity: But they that hinder or oppose this practice, or reprove fidelity in this duty, seem rather to hold forth the pride of the Son of Perdition.

Secondly: Nor will I willingly run the hazard of *Eli's* partiality, and only say, It's not well done, it's an ill report, but rather by plain reproof discharge my duty: Is the Church of God (like *Joseph's* garment) all rent (as by some evil beast) by means of many gross mistakes and errours in Opinions, and Manners? And is this a time for many (if not the most learned and religious) Writers and Expositors, to multiply mistakes, to encrease errours in opinions and manners, to contend earnestly for them, as if they were the Faith delivered, and to corrupt and deceive themselves, and others by persisting so doing.

Nor do I here denote these few, but many (precedent, subsequent) gross mistakes, which make men not know whether they should be Papists, or Protestants, or neither; nor are they certain whose dictates to observe, what Sect to follow: Wherefore do Reformists hold Papists in suspence? why halt they themselves betwixt pluralities of opinions? Let them, at

least

leaſt learn to know their miſtakes in opinions and manners, or meddle not with Papiſts: For, till this be firſt done, they but fortifie the Papiſts, and their ſubdiviſions in their errours againſt themſelves, and create diſcords in, and amongſt thoſe that diſſent too much already: Hence it occurreth, That the Chriſtian World, and even the Church of God, are ſo dangerouſly divided, that thoſe diviſions threaten to deſtroy States and Churches: Full conviction, therefore, in few words, may ſtand in ſtead in this ſad juncture of time, *Firſt ſeek the Righteouſneſs of the Kingdom of God*, and Forms (the ſtrife of theſe times) muſt follow: what true Forms of Godlineſs (not repugnant to the preſent Government) are, and what the power of it is, will (I hope) both briefly and plainly (in its due place) appear: For (not from, but about theſe) moſt, and the moſt dangerous miſtakes ariſe.

Errours in Opinions and Manners are (in their effects) wild-fire in the Church of God, and Governments of Men; So theſe times too truly teſtifie: Wherefore, it's the duty of all to endeavour (firſt and above all) to quench thoſe Church and State-conſuming flames: So Diſcords may ceaſe, diſſenting-Brethren be fully ſatisfied, firm Peace procured to all people: Therefore, this endeavour (the more it's contradicted or diſowned) is every man's firſt and chief duty: But if any Writers think I do them the leaſt wrong by theſe reproofs, let them plead; I impetrate no partiality: Let them (be they few or many) give their conjoynt Objections in writing: But, if any bring more convincing evidence, I ſhal humbly and thankfully acknowledge my ſatisfaction from their hand. But,

Secondly, Some may ſay; That City in the 17th chapter (and that in the 18th chapter is the ſame) is called *Myſtery, Babylon*: Therefore it muſt be Papal *Rome*.

I anſwer; *Rome* Heathen and Imperial (chiefly when the

Orthodox, apoſtate in manners, were ſupream) was called *Myſtery Babylon*; becauſe her Iniquity, and Myſtery of that Iniquity, increaſed as the Papal Apoſtacy increaſed, until ſhe was temporally tranſlated in four hundred and ten, or twelve, and ſpiritually devolved into Papal *Rome*: But that this City can be Papal *Rome*, cannot poſſibly be credible to any ſenſible perſon (that well conſiders it) for the reaſons aforeſaid, and thoſe that follow. But,

Thirdly; *Heathen Rome* (even before apoſtate Chriſtians had the power) might be *Babel myſtical*, becauſe ſhe was not *literal* or *Prototype Babel*: And thus alſo ſhe (in Scripture-ſenſe) was, or might be called *Myſtical Babylon*. But,

Fourthly; The title and epithet of *Myſtery*, was more meet for *literal Rome*, when her Apoſtate Chriſtians had power, than for *Papal Rome* at her firſt commencement: Becauſe *literal Rome* at laſt, and not *Papal Rome* at firſt, had the greateſt Myſtery, or deceitful plea, to be the Apoſtles ſucceſſors in ſound doctrine and good manners, for their late predeceſſors had been ſuch: but they themſelves were faln (ſay the Texts and Church-hiſtory) to be *an habitation of Devils, &c.* chap. 18. 2. Therefore St. *Jerom* himſelf applyeth all thoſe texts in the 17th and 18th chapters (as *The Purple-Whore, Myſtery, Babylon*, and *an habitation of Devils, &c.*) to *Imperial* and *Chriſtian* (but *Apoſtate*) *Rome*, and not to *Rome Papal*: And the Athority of a primitive Father, of ſo great note, together with the record of Scripture, and Church-hiſtory, may abundantly counter-ballance the groundleſs contrary opinions of all other miſtaking Writers. For,

Hieron ad Marcel. viduam. Idem cont. Jovin. lib. 1. Et in Lib. Didimi de Spirit Sanct.

Fifthly; *Rome* Imperial and Chriſtian, but Apoſtate in Manners, was a Myſtery (a man would think) of more Iniquity than *Papal Rome* ever was for many Ages after her firſt commencement, becauſe ſhe was (a little before her final exciſion) faln to be the *Mother of Abominations and Filthineſs*,

(which

(which *Rome Papal*, her daughter, inherited) and became (*Terribilis, miſcens Sanctis Aconita, Noverca*) no more a nurſing Mother, but a moſt cruel Stepmother to the then flying true Church, and to the chief of the primitive Fathers: For, her whole Fraternity (to a man) conſpired againſt St. *Jerom*, as himſelf witneſſeth; And ſhe became (as *Salvian* teſtifies) more intolerable for her filthineſs, than the very *Arrians* (the worſt of Sects) were; The harveſt of her Abominations (her Avarice, Iniquities, and black Conſpiracies againſt the beſt of Saints) was (as *Rome Papals* ſins now are) fully ripe immediately before her final downfal: Therefore *Theodoſius* (that great and good Emperour) loathing to die upon ſuch a dunghil, liv'd with St. *Ambroſe*; *Jerom* fled (as from a Captivity) from her before her approaching fall, and God called his People out of her, left they ſhould partake of her ſins, and receive of her plagues. But,

* *Ibid. Salvian lib. de provid.*

Contrarily; *Papal Rome* (though myſtical alſo, and called a *Spiritual City*, chap. 11. 8.) was called, *The place prepared of God to preſerve his Church for 1260 years, from the rage of the ſecond Dragon*, chap. 12. 6, 14. For, thoſe two texts, in one and the ſame chapter, are not only a twofold Witneſs in the Word of Truth, but the Experience of Ages doth alſo witneſs; That there was never any other place, that ever did, or poſſibly could preſerve his Church in ſuch ſort ſo long, but only *Papal Rome* with her Subdiviſions: She was more a Nurſing-Mother, than a Stepmother, for about eight hundred years, to the Goſpel-Church, a fit place prepared of God for her defence as aforeſaid, and ever had, and ſtill hath (which the ſequel will clearly ſhew) a reverend eſteem for St. *Jerom* as chief of the primitive Fathers, whom Apoſtate *Rome* primitive (by joynt confederacy) conſpired againſt: Therefore, this City in the 11th and 16th chapters (and not that in the 17th and 18th chapters) muſt be the tenfold Spi-

ritual πόλεις, or City of *Papal Rome*, humbled, and somewhat reformed at first (and so prepared of God) by the then late dreadful fall, and translation of *Imperial* and *Christian Apostate Rome*: I pass by (for brevity in this place) those several joyful Acclamations and Alleluia's of the Church in the 19th chapter, which she expresst in, under, and at the beginning of *Rome Papal*, after the fall of *Christian Apostate Rome*; which Alleluia's, as also above 800 years of the first Dragon's binding fell out, and were fulfilled in the first times of the Beast, and false Prophet Papal, chap. 19. 20. & chap. 20. 4. But the perfect dilucidation of these things (though intelligent Readers may at present perceive them) appertain to their due places in the sequel, where we handle them at large.

Sixthly; This threefold City, and the Holy City co-indent in a contrariety: *But the Court without leave out, for it is given to the Gentiles, and the Holy City shall they tread under foot, &c.* chap. 11. 2.

The Holy City: There's the City of God (the Gospel-Church) *troden under foot.*

They (those Gentiles that trod her under foot) There's this threefold City, in the 8th verse more fully set forth.

Both are Cities: Therein they co-indent.

The Holy City shall they tread: There's their enmity, or contrariety.

This contrariety, and its cause, is threefold. And first,

The Holy City is contrary to Spiritual *Sodom*, in opposing sensuality.

Contrary to Spiritual *Egypt*, in impugning sordid tenacity.

Contrary to Apostate *Salem*, in opposing factious pride and ignorance.

This threefold opposition from the Holy City, is the sum of all Christian duty: Herein (or in nothing) must all Ministers

ſters exerciſe their Preaching, and they, and all Saints their practice, for their own Salvation, and examples to others.

The contrary oppoſition from this threefold City, is the ſumme of all iniquity in the tenfold body of the Apoſtacy of Antichriſt; What that threefold Iniquity (becauſe wrapt in the darkeſt myſtery of deceit) is, we ſhall ſhew in its due place, and ſo ſeek to remove many groſs miſtakes, in manners, amongſt all Sects, Societies of diſſenting Brethren, and (too much) amongſt true Saints, that ſo men may better know how, and what to reprove, or preach againſt, and a right means to true peace and proſperity plainly appear: For, *How ſhall they preach* (the Text ſayes) *unleſs they be ſent?* And we may ſay (I ſay not of all) of too many; How ſhall they be ſent to reprove, that know not how to reprove? or to preach, that know not what to preach (know not what Manners, what Opinions to approve, what to preach againſt:) By this means deadly ſtrife and diſcords are built upon miſtakes frequently every where; but Peace inviolable is not built upon the pillar and ground of truth. But

The Holy City or true Church, is no literal, but a Spiritual City: For her Type (the Jewiſh Church) was a Spiritual, and no literal City, but ſometimes ſcattered in all the 127 Provinces from *India* to *Ethiopia*, Eſth. 8.9. & 9.30.

So her Antitype (the Holy City, or Goſpel-Church) is no literal, but a Spiritual City, ſcattered in many Nations and Church-Societies: Her Saints ſit down, ſome in *Spiritual Sodom*; ſome in *Spiritual Egypt*, ſome in *Apoſtate Salem*; Some are ſetled in this Society of diſſenting Brethren, ſome in that Sect.

And ſo her Antitheſis (*Papal Rome*, called *Babylon the great* in the 16th chapter) is no literal, but a myſtical City, becauſe *called* (ſpiritually called) *Sodom and Egypt, where alſo our*

Lord

Lord was crucified, chap. 11. 8. And because extended as far in all Sects and Nations as the Holy City (trodden by her under her feet) is scattered. For,

Seventhly; This City (say the texts in the 11th & 16th chapters) was a great City; Nor *Sodom*, nor *Egypt*, nor *Pagan Rome*, nor *Apostate Salem*, could ever equal her greatness: *Literal Egypt* was a large Nation, and the place (to the whole Type-Church) of her refuge, and defence from the famine: So this City (called expressly *Spiritual Egypt*, chap. 11. 8.) was also *the place prepared of God* for the whole Gospel-Church; Her place (I say) of refuge and defence from the face of the second Dragon for 1260 years, chap. 12. 6, 14. Wherefore, As Type-*Egypt* was a National City: So this City (Antitype-*Egypt*, complex of many Sects and Nations) is a City of Nations, and so the Text expressly asserts, v. 9. *And they of the People, and Kindreds, and Tongues, and Nations*, &c.

And Nations; And what of them? *shall see their dead bodies*; where? *in the street of this great City*, ver. 9. This City (as *Egypt* was a Nation) was a City of Nations: That those Nations in this City were at least ten, we shall shew in the sequel. But Literal-*Rome* (that now is) is (by the estimate of many Writers) but the tenth part in extent to Pagan-*Rome*: And it were very absurd to imagine, that *Rome* that now is, (the τὸ δίκτυον of modern Writers) but the tenth part (as many modern Writers account) of the greatness of *Rome*-Pagan, can be *Babylon the Great*, or the tenfold Body of the grand Apostacy.

Herein, therefore, *Papists*, and *Reformists* are both mistaken: All *Papists* (few or scarce any excepted) misapply all those texts in the 11th, 16th, 17th & 18th chapters (that mention a City) to the City of *Heathen* and *Imperial Rome*, and bless themselves in their security, as not at all concerned therein:

therein: In those texts of the 17th and 18th chapters they are not mistaken; but much mistaken in those texts of the 11th and 16th chapters, which intend (as we have proved, and I shall further prove) Papal-*Rome* only with her subdivisions. But,

The *Reformists* mistakes herein are twofold: For they misapply all the said texts to Papal-*Rome*, to which those in the 11th and 16th chapters only (and not those in the 17th and 18th chapters) appertain.

Their second mistake herein is manifest: for they misapply all those texts to Papal-*Rome*, and intend thereby *Rome*-Literal: But the City (in the 11th & 16th chapters intended) is no Literal, but a Spiritual City, complex of many Sects and Nations, as the texts themselves expresly shew, and we have fully proved. Howbeit, I deny not, that *Rome*-Literal (that now is) is one chief Spiritual Metropolis in the Decapolity of the Apostacy of Antichrist, and may fall by fire or sword like other Cities: But the Decapolity, or tenfold City aforesaid, is the Spiritual City properly intended in the texts of the 11th and 16th chapters, as those in the 17th and 18th chapters held forth *Rome*-Heathen and Christian, apostate in manners, by whose fall in 412, *Rome*-Papal (or this tenfold City of Apostacy) rose up.

Weapons made up of mistakes are powerful means to destroy all those that use them, most dangerous to the true Church. Such weapons in her hands against *Papists*, or others, will never prosper: Let it therefore be her chief care to cast away those weapons far from her.

Lastly: These two great Cities (Pagan and Papal *Rome*, both called *Babylon the great*) are further signally different and distinct: In their times, stated,

In the durations of those times,

In their sins,

In their Plagues,

In their Times ſtated; The laſt beginning, when the firſt ended, about four hundred and ten or twelve.

Secondly; In the durations of thoſe times: The proper *Epocha* of the firſt being but about 460 years: But, of the ſecond, 1260 years.

Thirdly; In their ſins: The ſins of the firſt being (for the moſt part, or until ſhe drew near her diſſolution) literal and ſenſual; But, of the ſecond, more ſpiritual. And therefore,

Fourthly; They ſignally differ in their puniſhments: For, the Plagues of Heathen and Imperial *Rome* (ſhe being a literal City, and her ſins more literal) were literal Plagues (As, literal *Death, Famine, Fire*) chap. 18. 8. But *Rome*-Papal (ſhe being a ſpiritual and an expanſive City of ten Nations) could not be capable of a literal circundation by an Army, nor of being conſumed by literal Famine and Fire: Her Plagues (ſhe being a City of another nature) are expreſly ſet down to be of another kind, chap. 11. 13. & 16. 18, 19, 20, 21. As by *a tenth part of her falling, And the reſt glorifying God* by ſincere repentance, and true converſion, ver. 13, &c. And this City (by this and all theſe undeniable demonſtrations) is the threefold City of Papal-*Rome*, (containing many Sects and Nations) which the texts in the 11th and 16th chapters intend only: But I am aſhamed to inſiſt thus in reſelling ſuch plain abſurdities (though it be ſome fault in Saints) of fond pleaders for errours in opinions and manners: Let the *Reader* obſerve the further refutation of like miſtakes, as he finds them in the ſequel.

This Cities triplicity, and what this City is, thus fully proved, irreſellibly proves theſe truths:

Firſt, That the Churches Antitheſis cannot be any one ſingle Perſon, City, Sect, or Nation; but a threefold Politick Body, complex of many Perſons, Sects, and Nations.

Secondly,

Secondly, That this threefold City, and the holy City, are Synantitheſes, or contrary to each other.

Thirdly, That this contrariety betwixt both conſiſts (on this threefold Cities part) in ſenſual profaneneſs, worldly avarice, and ſpiritual pride.

And (on the Holy Cities part) in that ſound Doctrine and ſobriety that brings equity.

Secondly, In Mercy.

Thirdly, In Veracity, or Fidelity to keep Gods commands (what is poſſible) without violation: And theſe three are the three fruits of Faith, Hope, and Charity: For; He, that hath unfeigned faith, feareth God; He, that fears God, is careful to judge, and do (as for and before him) righteous judgment: Righteous judgment (the root of obedience) is the more proper fruit of faith: For; the Doctrine of true faith teacheth righteouſneſs, and true faith it ſelf layes hold on Righteouſneſs unto juſtification, and (by exerting righteouſneſs) ſhews forth Sanctification.

Secondly, He that hath true Hope, hopeth for mercy from God, and therefore ſheweth mercy to men: Mercy is the more proper fruit of hope.

Thirdly, Fidelity to keep Gods commands (the fruit of Charity) is *umbelicus obedientiæ*, the bond of obedience and Girdle of truth, without which all good works of mercy and equity fall away, and Faith and Hope have no force: If you love me (ſaith our Saviour) keep my Commandments: Veracity or Fidelity (the fruit of love) is the keeping or a ſincere care to keep Gods commands, conform to Goſpel-rule: This, thus far, may briefly ſerve (as a Synopſis of the Body of Divinity) to ſhew what the Myſtery of God, and the Myſtery of Iniquity (with the Series and Effects of both) are, which the ſequel will ſhew at large.

It is needful here (before I proceed) to ſhew the evils, miſtakes

ſtakes in opinions and manners produce, with the neceſſity and difficulty of their removal: The removing of them (as the only one thing neceſſary) is of tranſcendent utility: For, if God (not ſparing *Moſes*, his friend) would have kill'd him becauſe he had not circumcis'd his Son, how much leſs will he ſpare thoſe that eſpouſe (the real uncircumciſion) errours in manners and opinions inſtead of the knowledge of the truth and practice of it: Therefore, not to remove them is moſt dangerous, the greateſt miſery; their removal the greateſt mercy.

The World (ſaith the Text) lyeth in wickedneſs: That is, all its parts and ſubdiviſions (I wiſh true Saints were free from this fault) lie (like Birds caught with Lime, or *Jonah* wrapt in weeds) in the wickedneſs of errours, in opinions and manners; therefore the Plagues of the wrath of God (the hail-ſtones of his ire) are ſo vehement, accute, fierce, and frequent; from which Plagues (that threaten perdition) they can no way fly, but by removal of thoſe miſtakes: little ſafety to themſelves (without that) can they look for; nor hope to have any firm unity, or faithful amity from Profeſſors of different perſwaſions, Papiſts, Turks, nor ſcarce one with another: Every man (till miſſuppoſitions in opinions) (the ſeeds of miſerable diſſention, and perfidious enmity) be removed) muſt have juſt cauſe to fear from all hands, and ſay

Perditus en ſum
Haſuram Fugulo jam pulſo, jamque meo:

It is therefore high time that Men and Saints ſeek to remove thoſe miſtakes, that threaten to remove them from the Earth.

Bellis ibi victoria, ubi amor, ſola veritate, vincit.

All miſtakes (by full and friendly conviction) may be removed, when violence avails nothing; The hardeſt knots are eaſily untyed by gentle looſening, when pulling hard the cords ties them the faſter: This is the means to remove thoſe

thoſe miſtakes, and that the means (the only means) to remove thoſe plagues. But

Secondly, So great is the difficulty of this Chriſtian duty, that few are found fit to diſcharge it, Therefore whiles many pretend to remove miſtakes, they make many, and remove none: For, all Profeſſors (few excepted) are wilful (by earneſt contending) to defend their errours in opinions and manners, as the ſtrong man that kept the houſe, would not forſake his holds.

Therefore the world ſits in darkneſs by means of miſtakes, becauſe the written Word (the derivative Fountains of Light) are darkened by them; ſo that men draw miſſuppoſitions for truth, from them, and rather multiply than remove their errours in opinions and manners.

The ſmoke (ſaith the Text) of the bottomleſs pit, darkned the light of the Sun, and the light of the Air (poſſibly the light of Reaſon, and the light of Religion) and what was that ſmoke but miſtakes (inſtead of truth) exalted, that even the Scriptures are darkened thereby; therefore, the inevitable neceſſity of their removal is manifeſt. But

As this Chriſtian duty is the chief duty of all (of all Miniſters and Magiſtrates eſpecially) ſo the difficulty to diſcharge it further appears from thoſe oppoſitions that attend it: If any man (for it) does endeavour it, ſo far is he from finding due aſſiſtance, that all envious competitors of pride and ignorance (as *Corah's* Company againſt *Moſes*) cry out againſt him, as one that boaſts in vain, ſeeks praiſe of men, they tell him he's too proud, and takes too much upon him: For it hath ever been the Infallible character and practice of proud *Hypocrites*, to deprave, in this manner, thoſe men: Howbeit, the ingenuous conceſſion of very many (convinced of their miſtakes) I muſt acknowledge. But the chief ſtrength of all difficulties, in the diſcharge of this

duty, is from the cenſorious and raſh detractions of many of the moſt Learned, and ſeeming moſt Religious that miſtake (of all miſtakes the moſt dangerous) the raſh Spirit of truth contradicting pride for the ſpirit of truth, not knowing of what ſpirit themſelves are: For, even they (if any man be fit for this duty) detract (as if they were impatient to abſtain from unbridled temerity) from his works before they know them, from his words before they hear them, and from his writings before they read them: So are they too ready to aſpire unto that Phariſaical pride by which Chriſt was crucified, and fall into the condemnation of the Devil; whereas, were they ſo noble as not to cenſure before they ſee, hear, or read, they might poſſibly find no cauſe of cavil, nor perhaps of diſpute: And this is all I humby requeſt at their hands.

The Prieſts of the Lord bore the Ark upon their ſhoulders, ſo ſhould all Saints ſupport the truth (which the Ark figured) in Theory and Practice, But (*nititur hoc humeris hominum genus*) this ſort of cenſorious men (I ſay not men of any ſound judgments) ſet to their ſhoulders (not as the Prieſts of the Lord to ſupport the truth, but) to caſt it down to the ground, and tread upon it, that ſo (minding the praiſe of men, and private gain) they may eſtabliſh their own brain ſick conceits for ſubſtantial truths: Theſe are men (for the moſt part) of much confidence, that conſider little; Men of much velocity in laviſh loquacity, whom the multitude admires; Too quick to move a queſtion, to make objections; moſt ſlow to ſee, and remove miſtakes; Men prodigal in endleſs diſputes of verbal impertinency: From theſe men the moſt irrational and greateſt oppoſitions ariſe to retard all hands held forth to diſcharge this needful Chriſtian duty: But he that minds this neceſſary and indiſpenſible duty to God and man, muſt not regard (beſides ſordid neglects) the

worſt

worſt inſolencies of vile ingratitude, nor many difficulties; I ſhall therefore humbly endeavour, in this Treatiſe, to remove thoſe miſtakes in Opinions and Manners, that chiefly hinder the true Proſperity and Unity of all Church-Societies, Sects, and Nations.

CHAP. V.

Which of thoſe three Heads of the aforeſaid threefold City was the chief Builder of it; or when, and by whom it was built.

THe Founder of it was the falſe Prophet: For the times and the Laws (ſaith *Daniel*) were given into his hands, *Chap.* 7. 25. That is, dominion over all Powers Spiritual, and over the Potentates of the Earth was given him, therefore he was the fitteſt, and moſt able to be the Maſter-builder of this threefold Myſtery of Iniquity.

He began to build about the year 407, and had brought his Fabrick to a good forwardneſs (had almoſt finiſh'd it) in 607.

The threefold matter of which he made it, what it was we ſhewed before, and likewiſe its threefold form: Of that threefold matter (ſenſual, worldly, and proud Profeſſors) he made Antichriſt ſenſual, ſecular, and ſpiritual in the once Decapolite pale of Pagan *Rome*, and brought all thoſe three into one great City, called (ſaith the Text) Spiritually *Sodom*, and *Egypt*, where alſo our Lord was Crucified.

He

He also bound the three Heads of it (the Dragon, the Beast, and himself) in a seeming firm bond of deceitful amity: *Connubio adjunxit stabili tria Numina mundi:* He bound Antichrist sensual, secular, and spiritual, and those three Heads of their triplicit body (as it were) in a bond of Wedlock: The tenure of that Obligation was the false Prophets supposed Catholick Religion, confirmed by many dreadful, false miracles; Doctrine, for the most part, fundamentally sound, but shallow (carelessly, contentedly shallow) and by his peremptory claim of priority from his pretended right of Apostolick Succession.

The Premisses are plain: First from Scripture, *Rev.* 13. 12. And he causeth the Earth and them that dwell therein, to worship the first beast: For, that beast (next himself the Head corner-stone) was the strongest support of his City of Apostacy; therefore it follows, and he deceiveth them that dwell upon the Earth by means of those Miracles, which he had power to do in the sight of the beast, *ver.* 14. That beast was the seven-headed Hydra of Rome-Papals Power Secular, that had ten horns, and all (though not at first) crowned, *Rev.* 13. 1, 2.

He causeth (saith the Text) the Earth to worship the first beast; to wit, that beast, that is, he drew by deceit them that dwelt upon the Earth (as supposed living, but indeed dead stones) into the building of this threefold City, and made that ten crowned beast (though he intended himself Supream) Secular head of it: For, what was this Unity or Grand Faction of Iniquity (thus wrought by the false Prophets deceit, upon those that dwelt upon the Earth) but the tenfold body of Apostacy, which the false Prophet built by rallying the Nations through his lying miracles, which he wrought in the sight of the first beast: Thus, and by this means, chiefly did the false Prophet build this threefold City,

City, as it appears plainly from Scripture, and will no leſs appear, in its due place, from Church-Hiſtory.

He alſo (by that beaſts joynt help) built this City, therefore the Text ſaith: And he deceiveth them that dwell upon the Earth by means of thoſe miracles which he had power to do in the ſight of the beaſt: And why in the ſight of the beaſt, but that he might be aſſiſted by him?

The three Heads were co-aſſiſting in this building, the Dragon afforded matter and power, the beaſt was the Magazine of both, and made (by the falſe Prophet) the inſtrument to uſe that matter, and power to perfect this threefold City; the falſe Prophet was the Maſter builder of it: For, the Dragon (by the falſe Prophets procurement) gave his power and Authority (the Supremacy therein) to the beaſt: And the falſe Prophet was the diſpoſer, or chief orderer of it, that he might uſurp Power over all unto himſelf; therefore, he ſought to ſtrengthen that beaſts hands exceedingly, ſubjugating by deceit the Nations under him: And therefore the *Text* ſaith, he deceiveth thoſe that dwell upon the Earth by means of thoſe miracles, which he had power to do in the ſight of the beaſt: Miracles were for confirmation of Doctrine, and to ratifie the Offices and Meſſages of Prophets and Apoſtles, *Exod.* 4. 5, 8. *Heb.* 2. 4. So the falſe Prophets miracles terminated (as in their next and immediate effects) in the deceitful confirmation; Firſt of his meſſage, and next of his ſeeming, ſound, or ſomewhat Fundamentally ſound, but ſhallow Doctrine, which was (though *Homouſian*, and ſo far fundamentally ſound) both careleſly corrupt and ſhallow.

And firſt, To confirm his pretended Apoſtolick meſſage to them that dwelt upon the Earth, that he might build the Nations in the political body of his beloved City, and make them (by deceit) the matter of it; therefore the falſe Prophets

phets pretence to be sent to preach (for how should he preach unless he were sent) was one principal means, at first (and in all his Sects) whereby he deceived them that dwelt upon the Earth: And this means (his supposed message or pretence to be sent to preach) is the first means in order, whereby he deceived them that dwell upon the Earth, and built this City.

The second means was (the next, and immediate end of his pretended message) his Doctrine of deceit, which was somewhat fundamentally sound (as we shewed before) but carelelly corrupt and shallow: For such Doctrine served best to make him deceive, and be deceived.

The third means (and that in order to confirm both his message, and Doctrine) was his false miracles: And he deceiveth them (saith the *Text*) that dwell upon the Earth by means of those miracles &c. where we clearly see, that the Spirit of truth asserts: That the false Prophets chiefest power to deceive the Nations was (as the fountain of deceits) in his false miracles: For, the *Text* saith not; He deceived them that dwell upon the Earth by his false Doctrine, or pretended message (though he did that by both) but he deceiveth (saith the *Text*) them that dwell upon the Earth by means of those miracles, &c.

Every simple Impostor can deceive by unsound Doctrine, but these miracles which the false Prophet wrought, were (as it were) miraculous deceits: Those miracles, what they were, and when, and how wrought, we shall shew afterwards.

Them that dwell upon the Earth: There's the matter of this threefold Cities building. And he deceiveth them, there's the manner and chief means (in his Apostolical pretence, doctrine, and miracles) by which he built this threefold City.

He (the falſe Prophet) there's the Maſter-builder of it.

And, If he had power, in ſuch ſort, to deceive them that dwelt upon Earth, and could thus compel, frame, and mould the Nations by deceit; then he muſt needs have power to deceive the ſecond Dragon; did deceive him, cauſed him to accord with the wounded beaſt, and give him his power; and cauſed both to communicate, or conſign their powers to himſelf, *Rev.* 13.2,4. *Dan.* 7.25. For, there were two Dragons as we ſhewed, and ſhall after more fully ſhew: The firſt was Rome Pagans power ſecular till about 314, when his former might was much abated; But, he retained ſome ſtrength till about 412.

The ſecond Dragon was, at firſt, the prevailing power of the Nations of the North, that began to tranſlate *Rome* Imperial about the year 407. This ſecond Dragon (by his military atchievements, and enrichments thereby) became the fountain of power to Papal *Rome*, and a free diſpenſer of it: For, he gave his power, ſeat, and great Authority (the Supremacy therein) to the (by himſelf wounded, but after Decadiademick) beaſt ſecular, and papal.

But the falſe Prophet, that ſeduced the Nations, deceived this ſecond Dragon, opened his mouth of deceit (and the earth opened, ſaith the text, her mouth) and ſwallowed up that Dragons mighty flood, *Rev.* 12.15. He in ſome ſort ſwallowed up that Dragon alſo: That is, He (the mouth of the earth, or Oracle of that mouth) drew by deceit, that Dragon with his forces, and Nations, to embrace the unity of the Church of *Rome*, which was chiefly done from about 407, in the ſpace of 200 years.

He gave (but the falſe Prophet perſwaded him to give) his ſeat and power (the Supremacy therein) to the then riſing beaſt ſecular, and Papal, and perſwaded both to give, or

submit unto himself the pre-eminence of power: For, the first five hundred years (after the false Prophet began to put his deceitful hand to this wicked work) were times of reciprocal donations, and receptions of great gifts to, and from the Dragon, Beast, and false Prophet, and from those that dwelt upon the earth: And so the text saith expressly, *Rev.* 11. 10. *And they that dwell upon the earth shall send gifts one to another*: As we shall also amply shew (in its due place) from Church-History: therefore, those gratifying times, by sending gifts one to another, were the false Prophets chief edifying times, wherein he was most successful in building by deceit, this threefold City: For, as Christ (that Prince of true Prophets) built his Church upon the sure rock of truth; So, this false Prophet *Bicorne*, built her *Antithesis* (this threefold City) upon the seeming rock of false appearance and deceit.

And, that it was the false Prophet that built this City by deceit, the text expressly tells you, *chap.* 19. 20. Where this grand Master of false miracles is expressly called, the false Prophet that wrought miracles before the beast to deceive: He had the unhappyness to tie (not the True-love-knot of Christian Charity, but) *ternos, tribus nodis, colores*, three heterogene twists in a threefold cord of wickedness.

That threefold twist was begun (but weakly begun) about the year 407. But, about the year 620, it was a threefold cord not easily to be broken: then the false Prophet seemed somewhat to slack his hand; that work never went on so well after: But about 250 years before *Atropos* should cut that cord by a *final extinction*) *it began to be divided into three parts, and much raveled into Medley Sects*: Into three parts, perhaps Papists, Turks, and dissenters from both: And the great City (saith the text) was divided into three parts.

Lastly,

Lastly, To these Arguments, and Scripture evidences (sufficiently proving that the false Prophet was the Master builder of this threefold City) we shall add Church History for the full, and irrefellible proof of it: But that would take up more time, then I can spare otherwise then in its due place.

CHAP. VI.

What the Epochaes of those three Heads, and of the threefold City (all synchronizing with eight other) are.

WE shall first unfold the meaning of the word (Epoche) because some may except against the usual acceptation of it.

Æra, Epocha, Olympias, Lustrum, &c. are computations of times.

Lustrum is not the first year of five (though that be the beginning of it) but the space of five years.

Olympias pro quadrennio usurpatur, is the space of four years.

Æra significat numerum computum, & propriè terminum a quo numeratur, is the computation of time from its beginning, but, more properly, the beginning of it. But

Epoche is a word, literally of a much fuller expression, and signifies not *terminum principium* (though it comprehends that) but is the time of any thing from the beginning to the end of it.

Epochs

Epocha (say some) ἀπὸ τοῦ ἔχειν, *retinere, sistere*, is the retention or duration of the time of a thing.

Epochæ (as thanother) *intervalla dicuntur, quod in illis substantiæ, & terminantur mensura temporum*; are the spaces betwixt two *termini*, which (as the first, and last parts of those Epochæ) begin and end the durations of them.

Epocha *Apocalypseos* (saith *Mead*) *sive statueris principium, &c.* If they have a *principium*, they must have a Period, and consequently an *Interstitium* of time betwixt both: I might make the like irrefellible inferences from many Authors, that thus take the word for two *termini*, and the duration of time betwixt both: And thus I take the word (Epoche) especially because it serves best to explain my meaning in this Treatise.

The Intervalls, or Epochaes, I shall here insist upon, are in all twelve; And all twelve synchronize in the same duration of 1260 years: we shall first propose, or nominate all, and after prove them.

The first, second, and third Epochaes are of the Dragon, Beast, and false Prophet (that Cities three heads) and are proved from these texts, *Apocal.* 16. 13. *chap.* 12. 14 *ch.* 13. 5. *Dan.* 7. 25. *chap.* 12. 7.

The fourth is of that three fold City of the same duration, and is proved from those texts aforesaid, and sundry others.

The fifth is of the Churches flight and defection.

The sixth is of her duration in her place prepared of God: And these two Epochaes (which mutually unfold each other) we shall prove from *Thes.* 2. 3. *Rev.* 12. 5, 6, 14.

The seventh is of her being trodden under foot of the *Gentiles*, proved from *Rev.* 11. 2. 8, 9, 10, 11.

The eighth is of the death of the Witnesses (not so killed, but as they might Prophesie in sackcloth all the time of their lying dead) which we shall shew from *Rev.* 11. 7, 9, 11. and from other texts.

The

The ninth is of the Witnesses prophesing in sackcloth, proved from *ch.* 11. 3, 6. *ch.* 12. 6, 14.

The tenth is of the sounding of the six Trumpets, proved from the texts aforesaid, and *ch.* 10. 6, 7, &c.

The eleventh is of the pouring forth of the six Vials, proved from *Rev.* 11. 6. *ch.* 16. 17.

The twelfth of the restraint of Spiritual rain, proved from *ch.* 11. 3, 6. *Luke* 4. 24. *James* 5. 17.

Lastly, We shall give an Epitome of the denominant matter, and transactions of these twelve Epochaes for 1260 years. All these twelve Epochaes are of a longer duration, by above a 1000 years, then any type-Interval that I observe in sacred Scripture; And all twelve are longer (by above 800 years) then the proper Epoche of Pagan Rome, or of the first Dragon: Therefore, all these twelve Epochaes must of necessity appertain to the transactions of Papal Rome, as we shall instantly shew. We shall also (in few lines) labour to make the premisses so plain, both from those texts, and Church-History, that the judicious Readers may rightly judge them fully concludent: For the miseries of men and Saints surpass all sorrows in this particular; That they halt betwixt pluralities of opinions in this threefold dark labyrinth of errours, and are scattered into sundry Sects: And what may redress, what means may remedy those dreadful miseries?

I answer, The full manifestation of these Epochaes in the true Series of the matter of their denominations, may be (*filum certissimum*) a most sure guiding thred out of this threefold furnace of afflictions, and Abysse of intricate evils.

Nor need it be thought impossible to prove them all, nor perhaps to make them fully concludent: For God hath ordained two lawful witnesses to establish every truth: And two testimonies, for each Epoche from sacred Scripture, may make

make them fully concludent, which are the fewest we find for each: Howbeit, we shall (in the sequel of this Treatise) reduplicate this double testimony (of it self sufficient) by ample Church-History of consonant record.

Full mouthed men (the least in force) we fear not much, nor the floud-gates of rash and railing folly, nor do we much dread that mis-apply'd assertion [*Scriptura symbolica non est argumentativa*] which some are pleased to abuse to blaspheme the Scripture: what the right meaning of that saying is, we shall shew afterwards; But Pretum.

We shall speak of this threefold body, and of its three heads conjunct, because they are necessarily, concurrent in their Epochaes. This threefold City (being the triplicit body of those three heads, the Dragon, the Beast, and the false Prophet) must have with them the same Epoche: For bodies, and their heads are so inseparable; That when either ceaseth to be, both discontinue: But the second Dragons duration (and he's the first head of this threefold City) was to be 1260 years, as will clearly appear from *Rev.* 12.6, 14. Therefore this threefold body Politick must have the same Epoche: But here I must further distinguish betwixt the two Dragons; because their far different Epochaes clearly distinguish betwixt both, and (excluding doubt) denote *irrefellibly, that there were two*. I have oft before briefly hinted, that there were two, but shall here (as in its more proper place) fully prove it, and clearly distinguish betwixt both.

The first was Roman; The second, at first Teutonick: The first was originally Pagan; the second (when he first invaded the Primitive Church, and vanquished her Witnesses) was Pagan-Roman, after a Papal, then Mahumetan: the first was the head of Pagan; the second the raiser up of the first head of Papal Rome: without the first, Pagan Rome had never been; without the second, Papal Rome (as a body is

not

not brought forth without an head) had not been born: For, he (her first head in Scripture order) took away him that letted her rising up, *Thes.* 2. 7. That is, he translated *Rome* Imperial about the years four hundred and seven, ten, or twelve; Drave the Primitive Church into the Wilderness, killed her Witnesses, and then took away the weak remnant of Pagan Rome by a final excision; All which letted (till then thus taken away by this second Dragon) the rising up of Papal Rome.

And when the time of those two Parents (the Earth, and the Sea) was come to the Birth, and there was no strength to bring forth the Bicorne, and Decacerattick beasts Papal, then did this second Dragon (though he wounded both those Infant, new born beasts with a sword) give power to their two Parents to bring them forth by affording what furthered (in that grand design) their sick desires: For he took away all that letted, and killed other Nations of the Empire (besides *Italy*) with his Armies, that they could not hinder it: He also gave strength and means of growth to those two Parents (by him first wounded) Off-spring: For, he gave his power (the Supremacy therein) to that Decarch secular, and Papal, whom the Sea brought forth, and likewise power to the Bicorne beast, *Rev.* 13. 2, 4. *ch.* 11. 10. *Dan.* 7. 25. That is, he (immediately after he had taken and burnt *Rome*) left the ruines of it (with *Italy* almost ruinated) to the wounded beast and false Prophet Papal: For, *Honorius* (that good Emperour, though a man of no great gifts) durst not, at least did not reside any more at *Rome*: And that second Dragon (in some process of time) consigned his Kingdoms to the false Prophets care, embracing himself the unity of the Church of *Rome*: He several wayes, and at sundry times gave his seat, and power (which he took away from those he took out of the way as aforesaid) to the beast, and false Prophet: wherefore.

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He that is taken out of the way, and he that taketh him away, must needs be two: But the first Dragon, and Imperial Rome (that letted the rising up of Rome Papal) were taken out of the way; But he that took away the first Dragon with Rome Imperial was this second Dragon, 2 *Thes.* 2, 6, 7 *Rev.* 13, 3, 4. which also Church History hath confirmed and will more fully confirm; Therefore there must be inevitably two Dragons, the second taking away the first, and the first taken away by the second; which also we find apparent from Reason, Scripture, and Church-History.

The first we find in Heaven, and we find the Woman (the Gospel, and Primitive Church) in the same Heaven of power at the same time, *Rev.* 12, 1, 2. But the had not (at her first ascending into that Heaven of authority) such full power as that first Dragon had: For, he stood before her (in the time of *Constantine* the first, and in the beginning of *Constantines* Reign) to devour her Child so soon as it was born, *ver.* 4. That is, to destroy every man that might (as a Christian Prince, Emperour, or Magistrate) defend the Church.

The Woman, or Gospel Church, was then in Heaven in a double respect, or in a twofold acceptation of the word Heaven; but the Dragon only in a single acceptation of it.

And first, the word Heaven holds forth an holy conversation; And, in this acceptance of the word, the Church was then said to be in Heaven (shining in the splendor of her Primitive Graces) and not then fain from Heaven, nor fled into the Wilderneſſes, where her good works were much more dark, and less visibly conform to Gospel Rule.

Secondly, She (not only had her conversation in Heaven, but) was ascended also into the Heaven of power, and Authority in the Roman Empire, and sate upon part of that Dragons throne whereon that Dragon sate supream; And,

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in this respect, both she and that first Dragon were said to be in Heaven; that is, in the Heaven of high power, and Authority in the Roman Empire: For, in that Heaven of an holy conversation with the true Church, that Dragon never was, nor could be: His conversation was not in Heaven, but quite contrary to her Heavenly conversation: Nor was he in Heaven: That is, (as some assert) in the true Church: For, both the Church and he are said to be in Heaven, and he not in her, or for her, but before, and against her: But he was in Heaven, that is, he inhabited the Heaven of high power, and Authority in the Roman Empire, and was far above the Primitive Church at her first arrival into this Heaven: For, we find her there crying, *travelling in Birth, and pained to be delivered, that she might bring forth a Man-child* (a Christian Magistracy, or power secular) to protect her from that red Dragon's bloody persecutions; *And we find him standing before her to devour that Man-child*, or Christian Magistracy, should she produce any: *But she brought forth a Man-child*, saith the text: That is, a Christian power secular, and Military (*Michael* substitutes) *that overcame that Dragon and cast him out, so as his place was found no more in the Heaven* of Supream power and Authority in the Roman Empire.

He strove various ways, and at several times to regain his place; regained some power, *but his place was found no more in Heaven*: He had some power for a very short space, power to persecute the Church, but prevailed not: He never after arrived to Supream Power in the Roman Empire, but was, soon after, deprived of his being, and, (about 1112) cast into the bottomless pit forever: By this it may plainly appear impossible that this Dragon should give his seat, and power to the beast secular, and Papal, when he himself had none to give, and when that beast was not in being, but existed not till that Dragon (that letted, as the text saith, his rising

fing up) was taken out of the way: But *the Dragon* (saith the text) gave his *seat, power, and great Authority to the beast*: Therefore that was the second Dragon.

But, for the Readers irrefellible eviction, we shall consider the Paterns, or Prophetick Types, and compare them with their Antitypes: And first, we find the type-Woman (the Jewish Church Primitive, *Jacobs* Family) in Heaven, adorned by an heavenly conversation, having the Sun, Moon, and twelve Stars her Lights, and guides, *Gen.* 37. 9. So we find her Antitype (the Gospel Church Primitive) in Heaven also, having the Sun, Moon, and twelve Stars her Lights, and guides, *Rev.* 12. 1. Thus we see, that the Prophesies of the old Testament (even in *Genesis*) were not finally fulfilled (as some affirm, they were) at the death of our Saviour, or at the destruction of *Jerusalem*, but, signally, ecchoed forth future transactions far beyond those times; But of this we shall give (after a short progress) full proof.

The type-Woman (*Jacobs* Family) was (as it were) ascending into the Heaven of power, become more mighty (saith *Pharaoh*) then the *Egyptians*: therefore, that Dragon (for so the Scripture calls *Pharaoh* expressly; the Dragon *Ezech.* 29. 3.) stood before that woman to devour her Man-child: And this Dragon of Rome Pagan (that Dragons Antitype) stood before the woman (the Gospel, and Primitive Church, ascended into the Heaven of power) *to devour her Man-child* also, *so soon as it was born*, *Rev.* 12. 4.

The type-Dragon (*Pharaoh* with his servants) were cast out of their Heaven of power into the Sea; *Sank as a stone in the mighty waters*; *The Sea covered them for ever*, *Exod.* 15. 10. So (his, and their Antitype) this Dragon of Rome Pagan with his Angels (servants, and Officers) were cast also out of their Heaven of high power (as a great Millstone cast into the Sea) into the bottomless pit for ever more, *Rev.* 12. 9. *ch.* 18. 2. *ch.* 20. 3.

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The type Dragon, *Pharaoh* (thus sinking himself for ever) had then no seat, or authority to give to another: And this Dragon of Pagan Rome (his Antitype) thus sinking for evermore, had no seat, power, or authority to give to the Sea-born beast secular, and Papal, who also existed not till after that Dragon fell for ever as aforesaid: Thus we see the Prophetick type (*Pharaoh* with his servants) is so apposite to its antitype (the first Dragon, and his Angels) that it seems a real, and literal relating of it: Both perished without power; both had not to give, both did not give the least power to any other: But *the Dragon gave his powtr and great authority to the beast*, *Rev.* 13. 2. 4. Therefore that was the second Dragon.

We shall now examine another Patern, or Prophetick type, and compare it with its antitype: *How art thou falu from Heaven, O Lucifer, Son of the morning? How art thou cut down to the ground, Isa.* 14. 12.

Who was this that thus fell from Heaven, and who was thus cut down, but only the Representative of the Kingdom of *Babylon?*

And from what Heaven did they thus fall, but from the Heaven of high power, and authority in that Kingdom?

And this Dragon of Pagan Rome (the Representative secular of subantitype Babel, *Rev.* 17. 5.) *was cast down from Heaven unto the Earth, chap.* 12. 8. And what was this Heaven, out of which he was thus cast, but the Heaven of high power, and authority in the Roman Empire: And thus *Mead*, and most expositors expound the word Heaven, in those texts, to be high power, and authority; and, indeed, those texts thus explain themselves: This was that Heaven of power, wherein this first Dragon stood, when he stood before the Woman to devour her Child: For, in any other Heaven, he could not stand with the Primitive Church.

And how did type Babel, with her ſecular head, fall from this Heaven of power? And how did her penultimate antitype, or ſub-antitype (Rome Pagan) and her head (the firſt Dragon) fall alſo from the ſame Heaven of power, and authority, unto the Earth? I anſwer, type Babel, and her head ſecular, fell from that Heaven, when ſhe fell into the hands of *Cyrus*, that ſubdued both her, and him.

And ſub-antitype Babel (Rome Pagan) and her head (the firſt Dragon) fell alſo from their Heaven of power, when they fell into the hands of *Conſtantine*, and his armies (*Michaels* ſubſtitutes) that conquered both her, and him about the year 320.

Heyl. in Geog. But type Babel, and her captivated head, rebelled in the days of *Darius Hyſtaſpis*, for twenty months: But ſhe, and her falſe head (by that Rebellion) fell lower from Heaven unto the Earth: For, her Rebels, in her, ſlew the women of that City, that they ſhould not hinder them in their deſigned work; And *Zopyrus* (by a policy cruel to himſelf) betray'd the men into the hands of *Hyſtaſpes*: So ſhe (as a further progreſs to her final depopulation) loſt very many both of her men and women: She (raiſing that Rebellion to regain her place) was exceedingly weakened thereby: It quite brake that conquered power, which ſhe had in peeces and her place was found no more in heaven.

Trog. Pomp. apud Juſtin. lib. 1.

So, the firſt Dragon (the then falſe head of ſub-antitype Babel, or Rome Pagan ſubdu'd repreſentative) rebelled alſo againſt the Goſpel Church, and her Maſculine Off-ſpring, that had ſubdu'd him: He perſecuted the woman (perſecuted her, chiefly, under the form of an *Arrian* in the time of *Conſtantius* the ſecond, *Julian*, *Valens*) but prevailed not; the Primitive Church prevailed againſt him, and his place was found no more in heaven. But:

Thirdly, *Seleucus* (after type Babel, to her own utter ruine,

ruine, had rebelled as aforesaid) drew five hundred thousand of her Citizens out of her, to inhabit his (by him new built) *Selusia*; wherefore; As *Cyrus* drew her River dry, and so subdu'd that City at first; So *Seleucus* (draining that City of her Inhabitants) brought her to the next door to eternal desolation, which soon after followed: For, the place where she formerly shone like a refulgent Star, was a Forrest, where the Kings of *Persia* used to hunt in St. *Jeroms* time: How art thou faln from heaven, O Lucifer, son of the morning. And so;

Heylyn Geog.

When the first Dragon (the captive head of sub antitype Babel, or Pagan Rome) had rebelled against the Gospel Church, and his Victor, her Manchild: Then he, and his Angels (falling the faster from heaven for that Rebellion) were cut down to the ground: For, the Churches Eagles of high power in the Roman Empire (the Orthodox Emperours, *Valentinian*, and *Theodosius*, with his Sons) bound him (the more for that Rebellion) with cords which he could not cast from him, and with strong chains (their strict Edicts against *Arrians*, and Heathens) which he could never break: Therefore (thus begirt with the bands of eternal death) he besought the second Dragon (the *Barbarians* of the North) to pity his deplored estate: That second Dragon (mindless of his miseries) came about 407, and (about 412) trod his feeble and dying remnant under his careless feet: Thus dyed that Dragon (poor as *Codrus*) not having any inheritance, nor heir to inherit.

But the Dragon gave his seat, and great authority (the Supremacy therein) to the beast; therefore that was the second Dragon. That beast secular, and Papal, *blasphemed them that dwelt in Heaven*, Rev. 13. 6.

By heaven there, is meant the heavenly conversations of Saints, whom that beast blasphemed, *Rejoyce ye Heavens, and*

ye

ye that dwell in them, chap. 12. 12. There, by heaven, is meant (not only the heavenly converſations of Saints, but) the high power, and authority of the Primitive Church, prevailing againſt the firſt Dragon, and poſſeſſing his throne of power, and authority in the Roman Empire, out of which heaven of power he was caſt as aforeſaid: For, he had no other heaven, held no other: That was his only heaven in which he was, where, and when, *John* ſaw him in heaven.

And this was that heaven, in which the Primitive Church ſtood with him (when he ſtood before her) and was there without him (after he was caſt out) when her Manchild or ſecular head, ſate ſole Monarch in the throne of the Roman Empire. *But rejoyce ye Heavens, &c.* By heavens here, is more eſpecially, meant the Weſtern Empire and Churches, that were more heavenly minded, more Orthodox, and more fruitful in good works (conform to Goſpel-rule) then the Eaſtern Churches were, who were much more corrupt with Hereſies, Arrianiſm, and evil manners; And therefore (as they ſcarſe could be counted true Churches, and ſo called heaven) were called the earth, and the Sea: *Wo unto the Inhabitants of the Earth, and the Sea: For, The Devil is come down to you, having great wrath, becauſe he knoweth he hath but a ſhort time*, ver. 12. For, That firſt Dragon (acted by the devil, and therefore called the Devil) got by Rebellion, ſo much power (for a ſhort ſpace) againſt the Inhabitants of the Earth, and the Sea (*Egypt* and the Eaſt Empire) as to perſecute many precious Saints in thoſe infimous out-places, that leſt regarded the truth of the Goſpel in Doctrine and manners: But he prevailed not (or very little) againſt the Weſtern Churches, who were much more ſound in faith, and manners, and, therefore called Heaven; *Rejoyce ye Heavens, and ye that dwell in them, wo unto the Inhabi-*

Great.

habitants of the Earth, and the Sea, &c. But; Of this I have written at large in my Tract against *Chiliasm.*

This first Dragon thus prevailed (under his eighth and last head, and, chiefly under the form of an *Arrian*) against the Inhabitants of the Earth, and the Sea (*Egypt*, and the Eastern Empire) from the death of *Constans* to the death of *Valens*, about 18 years: Then was he bound (as we have shown before sufficiently) by *Theodosius*, and his two Sons with a new recruit of chains so strait, that he could scarce breath, or rather must breath his last: Then (seeking aid of the second Dragon) that Dragon came, but did not succour him (sad, poor, dying, distressed) but destroy'd for ever (about 412) the feeble relicts of him: Therefore, this first Dragon had not then, nor long before, any free power, seat, or authority: But the Dragon gave his seat, *&c.* Therefore that was the second Dragon.

The first Dragon was *Draco devictus*, a Dragon subdu'd by a woman: *She overcame him by the blood of the Lamb, and the word of her testimony, ch.* 12.11. But this second Dragon overcame that woman, *drave her into the wilderness, killed her witnesses*: To wit, about four hundred and seven, ten, or twelve, when their testimony (by which they overcame the first Dragon) grew (at least in works) weak, or in the words of the text) *when they had finished their testimony, ch.* 11.7. *ch.* 12.14, 15, 17.

The first Dragon was an * *Indigena* in the Roman Empire; the second an † *Alienigena* from the North: Rome Pagan was the last, cleerest, fullest type of the Antichrist predicted by Prophets and Apostles; Rome Papal was the antitype, or substance shaddowed forth by many types, but (last and above all) by Pagan Rome, whose head the first Dragon was, as the second was the first head in Scripture order (because the raiser up) of Papal Rome.

* A Native born.
† A forreiner by descent.

But,

But, before I proceed, I must first refell sundry opinions of many Learned writers. For some affirm, that all Prophesies under the Law were fulfilled at the death of our blessed Saviour, or at the destruction of *Jerusalem*: So they cut off the Prophets from giving testimony to the Apostles, and the *Apocalyps*.

Secondly, some affirm, that all the Prophesies in the *Apocalyps* (except the Dragons binding for 1000 years, whom they also except in vain) were fulfilled about 412, at the excision of Rome Imperial. Then there can be no second Dragon, beast, or false Prophet commencing then; And then this (if not the whole) design of the *Apocalyps* may seem a dream: I must therefore take away, of necessity, these cardinal obstacles, in the way of my progress, to explicate those intricate Scriptures that are most needful to be unfolded, and to make the Plain thereby the more perspicuous. And first, we shall prove (though we have done that, perhaps before sufficiently) that the Prophets bare clear record to the Predictions, prophetick promises, and comminations in the Apostles and the *Apocalyps*, and reached even Papal Rome. That there were two Dragons needs no dispute: Further proof of it might seem superfluous: Howbeit, even that also will hereby necessarily and irrefellibly appear.

The world (so far as I find) never took notice that there were two; nor do the Learned *Grotius*, *Hammond*, and others (that I see) observe it, because they (stating the period of the *Apocalyps*, and all prophetick Scriptures about the year four hundred and ten, when *Rome* Imperial was translated) so exclude both the second Dragon, beast, and false Prophet, with Papal Rome, and all modern Sects, and, so doing, must exclude (though they would except them) the *Mahometans* also, from being any part of the Churches predicted *Antichrist*.

The

The more literal fulfilling of the *Apocalyps* (in many things) they, with *Mead*, and many others, have learnedly obſerved, which literal fulfilling in many things (they find, and I confeſs) ended much about the years four hundred and ten or twelve.

But, of many things that relate (not to Pagan, but) to Papal Rome, they take little or no notice; nor are they miſguided, but by a general miſ-ſuppoſition, which may neceſſitate even the moſt Learned to the ſame miſtakes: For, their not obſerving that there were two Dragons (which alſo never any that I find obſerved) neceſſitates them (if not all expoſitors) to the ſame aberrations.

Doctor *Hammond* (or as well any other Learned or rational) did, or might (had his ſuppoſitions been right) very rationally thus argue: The Dragon (for neither he, or any other perhaps, ſuppoſed more than one) ended (with the computation of the *Apocalyps*) for ever, in four hundred and ten or twelve.

But the Dragon, beaſt, and falſe Prophet had all one and the ſame ſynchronick Epoche ending as aforeſaid.

Therefore, after four hundred and ten or twelve, there could be never any Dragon, beaſt, or falſe Prophet, much leſs any of them (after that time, as they could not be before) apply'd to Papal *Rome*: Papal *Rome* (whom the *Apocalyps* it ſelf thus abſolveth) muſt therefore remain free for ever from any ſuch imputation, as being any part of the body of Apoſtacy, or of the Antichriſt predicted by Prophets and Apoſtles: His, and their arguments (were thoſe ſuppoſitions right) are very rational, and, indeed, the very truth.

Nor did the Learned *Grotius*, *Hammond*, and others (as it ſeems to me) much obſerve: That (as ſome Rocks re-eccho the firſt ſounds given, three or four times, * as *Trogus Pompeius* witneſſeth, and I have oft obſerved) ſo ſome propheſies

* *Trog. Pomp. apud Juſtin. l.* 24

ſound forth ſeveral ſucceſſive tranſactions in four or five reverberations: For example:

The propheſie in *Daniel*, of the abomination of deſolation, ſtruck firſt Prophetically upon the cruel practiſes of *Epiphanes*, and ſounded forth the *Jews* ſad calamities by his mercileſs perſecutions, but did not terminate there, but ſounded forth alſo the *Jews* deſolations at the deſtruction of *Jeruſalem*: *And when you ſhall ſee the abomination of deſolation ſpoken of by* Daniel (ſaith our Saviour) *&c.*

Daniels dimidium hebdomadis is of the ſame duration, and denomination, and makes *Daniels* propheſie of the deſolation, at the deſtruction of *Jeruſalem* to be in the third Reverberation: The conformity of that half week of years (in its duration, and denomination) to its type under *Epiphanes*, and its anti type under the Apoſtacy, appears from theſe *Texts*, *Dan.*9.26,27. *Rev.*11.2,3.

The duration of that half week of years under *Epiphanes*, and the *Phariſees* (as in types) was 1260 days literal, but, in their anti types 1260 years. The deſolations in thoſe types were more literal, but, in their antitypes more Spiritual, *Rev.*11.7,8,9,11. As we ſhall alſo further ſhew from thoſe *Texts* in its due place. Nor did *Daniels* propheſies of the deſolation end in *Epiphanes*, nor in that half week of years under the *Phariſees*, nor in the deſtruction of *Jeruſalem*, but reached (in the fourth Reverberation) that tenfold deſolation of the Primitive Church, perſecuted by Rome Pagan, and Imperial: For, if our Saviour himſelf did adjudge and declare the literal deſolations of the legal Temple, to be the abomination of deſolation ſpoken of by *Daniel*; to wit, a ſub-antitype of *Daniels* prediction, (as was that under *Epiphanes*) then how much more muſt this tenfold deſolation (not of literal, but living ſtones; not of the legal Temple, but the Goſpel-Church) be the abomination of deſolation in the fourth Reverberation from *Daniels* propheſie; And, eſpecially

ally in the time of *Diocleſian*, when his triumphant Pillars (importing the Goſpel Churches utter deſolation) were erected.

And that the Reader may run and read this deſolation (as *Daniel* predicts it) let him read his expreſs deſcription of it in *ch.*7.7,23,24,25. where he may eaſily obſerve: That the *Text* holds forth; firſt, the fourth Kingdom and (its head) the fourth beaſt, with ten horns uncrowned: to wit, Rome Pagan, and her head (the firſt Dragon) in the fourth Reverberation.

Secondly, That the ſame *Texts* hold forth (as we ſhall inſtantly ſhew) Papal Rome, and her ſecular head (the Sea-born beaſt Papal with ten horns crowned) in the fifth Reverberation from *Daniels* propheſie.

Thirdly, that the ſaid *Texts* hold forth a little Pſeudo-prophetick horn riſing up among the ten horns of Pagan Rome all uncrowned: And,

Fourthly, that the ſame *Texts* hold forth the (at firſt little) Pſeudo-prophetick horn Papal, riſing up among the ten horns of Papal Rome, all crowned.

Fifthly, the Reader may alſo obſerve from thoſe *Texts*, that this little horn of Rome Pagan ſhould make (in the fourth Reverberation) a moſt dreadful Church-deſolation, *ſhould wear out the Saints of the moſt high*, ſaith the text, *vir.* 25. And,

Sixthly, the Reader may obſerve alſo from thoſe texts, that they hold forth (and that principally) the little horn Papal, that produced the greateſt Church-deſolation: For, as the texts point forth the little horn of Pagan Rome by his riſing up amongſt the ten horns of the fourth Kingdom; So, they point out the little horn Papal (that roſe up among the ten horns, as the former of Pagan, of papal *Rome*) by his diſtinct Epoche (as we ſhall inſtantly ſhew) of 1260 years,

which (because eight hundred years longer then the proper Epoche of Pagan Rome) is altogether inconsistent with that little horn of pagan Rome, and consistent only with that of *Rome* papal: For, as the seven heads of *Rome* Pagan and Imperial were first, Seven Mountains, and also seven Kings; So *Daniels* prophesie, in the seventh Chapter, pre-figured and described the Decapolity, first, Of Pagan, and also of Papal *Rome*.

That the text holds forth the fourth Kingdom (the dominion of *Rome* Pagan, to distinguish it from the Greek Kingdom, which was the third) is evident from the text, which expresly calls the representative of it, *The fourth Beast*, and it *the fourth Kingdom*, Dan. 7. 7, 23. And,

Secondly, we find expresly from the text, That that little horn (*Roman*, Pagan, and in the fourth Kingdom, and therefore in the fourth reverberation from *Daniels* prophesie) produced a most direful Church-desolation: For, that (at first little) Pseudo prophetick horn was (not to pull down a Temple of dead stones, or made with hands, though it had some hand in that also, but) to *wear out* (saith the text in *Daniel*) *the Saints of the most high*.

And what performance more fitly, and literally accommodates that Prophetick description, then *Diocletians* persecutions, which his pillars (with this Inscription) expreſt: * *Deleto ubiq; nomine Christi*: For, that Church, and Saint-desolating horn was, at first, the little Pseudo prophetick horn-Pagan, predicted by *Daniel*, and so continued to be under the four first heads of that fourth Kingdom, till it grew great in *Julius*, *Augustus*, and the succeeding Emperours, who (adopting the title, and office of the High Priest) were *summi Pontifices*, and chief persecutors of the Church and Saints: For; All the Edicts for the ten persecutions, and for the eleventh also, were issued forth by that Pseudo-prophetick horn

* Baron. Annal. an. 303.

horn Pagan raised to power in the persons of the Emperours, but, at last turn'd *Arrian*: And,

Secondly, that little horn in *Daniel* 7th. shaddowed forth also the *Bicorne*-false Prophet papal, but pre-signified not, in the least, either *Epiphanes* or any other power except as aforesaid.

Therefore, that little horn in *Dan.* 7th. (having no relation to *Epiphanes*) and that in *Dan.* 8. and 9. ver. are not the same, much less did that little horn in *Dan.* 7. terminate (as many expositors assert) in *Epiphanes*: For, the fourth beast (amongst whose ten horns the little horn in the 7. chap. rose up) was the Supream power of pagan *Rome*: But *Epiphanes* was but head of a fragment of power in the divided Kingdom of the third beast, *Dan.* 8. 22, 23.

The fourth beast was great in power; So was *Epiphanes*: But *Epiphanes* was not that fourth beast: For, the fourth beast *devoured* (saith the text) *the whole earth*, ch. 7. 23. And *Epiphanes* was mighty in power, *but not* (saith the text) *in his strength*, ch. 8. 24. that is: He was far inferiour for strength, to the first horn of the third Kingdom, who was also far inferiour in power, to the fourth beast: therefore, *Epiphanes* was not that fourth beast, or that little horn, that rose up among those ten horns of that fourth Kingdom: But,

The false Prophet (Roman and Pagan) rose up among the ten uncrowned horns of that Roman Decarch, whom *Daniel* calls *the fourth beast*, Dan. 7. 7, 8. Rev. 17. 3, 13. And the false Prophet Papal rose up amongst the ten (not uncrowned as the former were, but) crowned horns of the Sea-born beast Papal, *Dan.* 7. 7, 8. *Rev.* 13. 11, 12. &c. But *Epiphanes* came up (not among the ten horns of Pagan or Papal Rome, but) out of one of the four horns of the third Kingdom, *Dan.* 8. 9.

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The Series, therefore, of reiterated Ecchoes runs in this order: *Daniel*, prophetically describes the practises of *Epiphanes*, and fore-tells *Jerusalems* desolation, by his cruel persecutions, in chap. 8. 9. to the 15. *ver.* 23. to 27. chap. 12. 6, 7.

Secondly, *Daniels* half week of years (wherein Christ exercised his prophetical Office for 1260 days) was adumbrated (in its duration and denomination) by the times and transactions of *Epiphanes*, and was founded forth, as in a second Eccho, from those texts aforesaid; nor did the *Pharisees* less shadow forth the Antichrist, (then *Epiphanes* did) in that half week of years, and the transactions of it: For, though that half week of years (three years and an half, 1260 days) held forth some outward import, or shew of joy, and of a Kingdom, yet; It was the sad time of the King of righteousness, rejected of his own: And of his kingdom dejected, desolate, and trodden under foot: And (as the antitype witnesses were to prophesie in sackcloth 1260 days annual, *Rev.* 11.3. So) Christ, and his Apostles prophesied (as it were in sackcloth) to that gain-saying, rebellious and bloudy people of the *Jews*, for 1260 days, as their antitype should do so many years: Christ also (weeping over *Jerusalem*) prophesied the destruction of it: That half week of years (or 1260 days) was the type-duration of the Witnesses sackcloth prophesie for the desolations of *Zion*.

Thirdly, the *Jews* desolations, at the destruction of *Jerusalem* did resound (in a third Eccho) from the same texts, as we see in *Matth.* 24.15. *Dan.* 9.27.

Fourthly, these texts in *Daniel* strike also Prophetically, upon those sad desolations of the Primitive Church, wrought (as we have sufficiently shown) by the Pseudo-prophetick (at first little) horn of Rome Pagan in the fourth reverberation. And,

Fifth-

Fifthly, the ſame texts in *Daniel* (as we have ſhown, and ſhall ſufficiently ſhew) are re-ecchoed by thoſe moſt dreadful and durable deſolations of the Goſpel-Church, devolved upon her by Papal *Rome* in the fifth reverberation. But

Secondly, thoſe texts in *Dan.* 7. and that little horn there, do nothing reſpect *Epiphanes*, or *Daniels* half week, or the deſtruction of *Jeruſalem* (either as inter-adumbrations, or ſub-antitypes) but ſtrike (immediately and directly) upon the Decapolities of Pagan and Papal *Rome*: Therefore, that little horn in *Daniel* 8*th.* did (but that in *Daniel* 7*th.* did not at all) import *Epiphanes*, much leſs did that little horn in *Dan.* 7. terminate (as moſt writers affirm it did) in *Epiphanes*.

Expoſitors (that will run with the multitude into groſs miſtakes) make it not their induſtrious care to try the truth by ſacred record, and Scripture-rule, but ruſh on in the common roads of received opinions, wherein moſt Writers have long miſled the way: Theſe ſeem (as in many other) in theſe aſſertions, to err by conſent.

The little horn (ſay they) in *Dan.* 8*th.* is *Epiphanes*; And I affirm it. But,

The little horn (ſay they) in *Dan.* 7*th.* is *Epiphanes*: And why *Epiphanes*? Becauſe this alſo is a little horn: And here's the ground of their judgment: One ſeeming circumſtantial parity in two texts againſt many ſubſtantial diſparities in many texts, which they ſee not, and conſider not: This is to admit, and allow of one falſe witneſs in judgment, and exclude an hundred true ones.

Secondly, the red Dragon (ſay they) in *ch.* 12. 3. and that beaſt in the 17*th.* chap. are one, and the ſame beaſt: And ſo they ſay right: But the beaſt (ſay they) in *ch.* 13. 1. is alſo the ſame beaſt: And why the ſame? Becauſe he alſo had ſeven heads and ten horns: This concluſion, or inference is moſt abſurd and unjuſt: For, *Qui quicquid ſtatuerit parte inauditâ alterâ (aquum licet) haud aquus fuerit*; Its moſt unjuſt

just to conclude those beasts in the three texts to be one, and the same from the like numbers of their heads and horns, and not see or consider the real disparities (even in all their seven heads and ten horns) betwixt that beast in the thirteenth Chap. and that in 12. and 17. Chapters: For, that beast in the *13th. chap.* had ten crowns upon his ten horns: But that beast in the *12th.* and *17th. chap.* had no crowns upon his ten horns: He had seven crowns upon his seven Heads: But that beast in the *thirteenth chapter* had no crowns upon his seven heads: Therefore, their real disparities are sevenfold in their heads, and tenfold in their horns: It may seem therefore incredible, that it can be possible for all expositors (that I find) to make their ten horns (notwithstanding the tenfold disparity in their crowns) to be a tenfold comparity, and their seven heads to be (notwithstanding their sevenfold disparity in their crowns) a sevenfold parity: And that (which makes it seem strange beyond admiration) when the least of these disparities (which they mistake for parities) must, inevitably be found to make the beasts in the said texts, to be irrefellibly two. Be they (say some) found irrefellible, yet are they no fundamental truths, nor notions much needful to be known.

The beast opened his mouth in blasphemy to blaspheme; So profane, sloathful slow-bellys, and evil beasts open their mouths to blaspheme the Scriptures, and (sleighting their faithful searchers) fall into the condemnation of the Devil: For, the plainest Scriptures (much less the more implicit, which they least know, and despise most) profit them nothing, nor desire they to know things most necessary, that are difficult to be known: For, *Difficilia quæ pulcra*: Things that are most excellent, and useful to be known, are most difficult to be discerned, being kept back by the just hand of God (in dark expressions) purposely from the profanely, blind, and sloathful (or from those chiefly) that they should not finde them-

them out: Nor is the knowledge of prophetick Scriptures otherwise then most necessary, nor do they import other then things most sacred of highest concernments: Therefore, mysterious truths (made manifest) may prove the greatest mercy, that hath come to the Christian World in many Centuries of years, as will evidently appear, when we come to shew the great (and that manifold) utility, and necessity of the knowledge of the prophetick and symbolical Scriptures.

Thirdly, though (say they) many texts mention the Dragon, yet there was never any more then one. And why but one? Because all texts, that make mention of him, retain this appellation: The Dragon.

That a seeming parity of appellation is enough of it self, without other comparity, to prove an identity of persons or things, is incomparably absurd: For, so *John* the *Baptist* must be *John* the Evangelist, because both are called *John*; So must this Dragon be *Pharaoh*, because he also is expressly called: The Dragon, *Ezek.*29.3. But,

Secondly, there is no constant parity (to prove an Identity) in their appellations, nor do all texts retain this Word (The Dragon) where mention is made of either, nor is there the least comparity in Scripture to denote them one: For, The first (called the Dragon in *ch.*12.3, *&c.*) is called a beast in *ch.*17.3. And the second (called a beast in *ch.*11.7.) is called: The Dragon, *ch.*13.2,4. But with this signal, and undeniable note of clear distinction betwixt both: To wit, the first Dragon (in *ch.*12.3, *ch.*17.3.) was in *John's* time, *bestia ascensa è Mari*; A beast risen out of the Sea long before *John's* time, *Dan.*7.3. For five of his heads were fain when *John* wrote *Rev.*17.10. But the second Dragon was, when *John* wrote *venturus Draco, vel bestia ex Abysso ascensura*, was to ascend out of the bottomless pit long after *John* wrote the

Apocalyps, c. 11. 7. Thus; As we see no constanty nor the least (either nominal, or real) parity in Scripture betwixt the first and second, to prove them one and the same; So we see a superabundant disparity, real, betwixt both, denoting irrefellibly, that there were two. Many like vulgar, and Epidemick errours the Reader may note, and, perhaps finde refelled in this Treatise; But these at present, and in this place, may be sufficient; by which it may appear, How manifold such mistakes are, and frequent to be found in Writers: But the truly Learned and Religious, will no doubt, willingly relinquish all known errours of mind, and manners; And to them chiefly I humbly devote my weak endeavours to manifest both. But I return.

Of the disparities betwixt those three (at first little) horns (the false Prophet Pagan, Papal, and *Epiphanes*) we have said sufficient, and clearly see: That the whole Vision of the fourth beast in *Daniel* aptly agrees both with Pagan and Papal Rome, and with both their false Prophets, but not in the least with *Epiphanes*: Howbeit, the Epoche of the little horn, in *Dan.* 7. 25. agrees in no wise with the false Prophet of Pagan Rome, but with the false Prophet Papal only: And therefore

Fifthly, the Eccheos of *Daniels* prophesies did not end in *Epiphanes*, nor in *Daniels* half week of years, nor in *Jerusalems* destruction, nor in the desolations of the Primitive Church, by the first Dragon, nor did the predictions of the *Apocalyps* here terminate with Pagan and Imperial Rome in 412. For, all these four Reverberations were but types. But;

The antitype of these, and many other types, was the grand *Antichrist* to the Gospel-Church (Rome Papal, sometimes complex of many Sects) whom *Daniels* prophesies (as by a fifth eccho) indigitated, and the *Apocalyps* (mediately

by

by the adumbrations of Pagan Rome, and immediately without them) predicted: For *Daniel* hath his *Decacerates*, or beast with ten horns: And the *Apocalyps* hath its beast (Roman and Pagan) with ten horns all uncrowned, *Rev.* 12. 3. *ch.* 17. 3, 12. And,

Secondly, the *Apocalyps* hath its beast (Secular and Papal) with ten horns all crowned, *ch.* 13. 1.

But (may some say) we are satisfyed, That the *Apocalyps* holds forth one beast with ten horns all uncrowned, which you say was the secular power of Rome Pagan; And that it holds forth another beast with ten horns all crowned, which you say was the secular power of Rome Papal.

We are also satisfied, that *Daniels* prophesie foretold the first beast of Rome Pagan, with ten horns uncrowned, and, under him the desolation in the fourth reverberation. But we are not so fully satisfied: That *Daniels* prophesie holds forth that beast with ten horns all crowned, and, under him the grand antitype desolation in the fifth reverberation, where the first was under *Epiphanes*.

I answer, that *Daniel* (in one and the same prophesie) held forth the powers secular and spiritual, both of Pagan and Papal Rome, which in the *Apocalyps* are more clearly distinguished: For, *Daniels* prophesie represents a beast with ten horns, which is alike consistent, and agreeing with both.

Also it represents a little horn, Pseudo-prophetick amongst those ten, which likewise accords with either, or rightly agrees with both.

Thirdly, It indicates a desolation to be wrought, chiefly, by that little horn, and this rightly agrees with both *Dan.* 7. *ver.* 25. *Rev.* 13. 16, 17.

But it says, that the duration of that desolation (or of that little horn, the cause of it) should be for three times, and the dividing of a time: And this agrees (in no wise with Pagan,

but) with Papal Rome only: For (If you reckon that Epoche to be three years and an half, or 1260 days literal) it agrees in no sort with Pagan Rome, whose proper Epoche is above 130 times longer: Or (If you count those days to be 1260 years) that also is inconsistent with Pagan Rome, whose proper Epoche was but 460 years, and falls short (by 800 years) of that duration: But we finde it congruent to Papal Rome only, and to her only, all these twelve Epochaes of 1260 years (as they respect several transactions) appertain: Therefore *Daniels* prophesies refer (in the fifth reverberation) to their grand anti-type (Papal Rome) and apparently reach her crowned beast Secular, whose Patriarchs (the *Bicorne* false Prophets) Epoche (synchronizing with that beasts, and the second Dragons durations in 1260 years) is consistent only with *Daniels* record, and computation, and with those consonant Epochaes in the *Apocalyps*, Dan. 7. 25. Rev. 12.6, 14. ch. 13. 5. &c. And this may, perhaps, both clearly and fully refell all those that affirm: That *Daniels* prophesies ended at the death of our Saviour, or at the destruction of *Jerusalem*; And likewise all such as assert, That the computation of the *Apocalyps* terminated (with Rome Pagan) in four hundred and ten, or twelve. But,

Secondly, the *Apocalyps* hath an Angel that lifted up his hand to Heaven, and sware by him that liveth for ever and ever: That time should be no longer: But (in the days of the voice of the seventh Angel, when he shall begin to sound) the mystery of God should be finished, as he hath declared to his servants the *Prophets*, Rev. 10.6.

And *Daniel* hath (the type of it) a man cloathed in linnen, who held up his right hand, and his left hand, to Heaven, and sware by him that liveth for ever, that it should be for a time, times, and an half, *Daniel* 12.6, 7. Here we plainly see, that some prophesies in *Daniel*, and the *Apocalyps* are (and

that

that in the fifth reverberation from *Daniel*, and in reference to *Rome Papal*) Synantiphona, or uttered as it were *iisdem verbis*, in the same words. But,

Time shall be no more: And how, no more? That is, there shall be no more time of the six Trumpets sounding, nor of the chief prevailing power of the mystery of iniquity, but only three times, or years, and an half of days annual, or 1260 years, as it was in the type, 1260 days literal: For, In the days of the Voice of the *7th.* Angel, when he shall begin to sound, the mystery of iniquity shall be made manifest, and the mystery of God finished, as he hath declared to his servants the *Prophets*.

And what was thus declared? It was declared to *Daniel*; that the duration of the *Proto-type* desolation (compleated under *Epiphanes*) was to be three times or years, and an half, or 1260 days literal: And its more then probable, that the duration of its ultimate anti-type (1260 years) was thereby declared to *Daniel* also.

And it was declared (to omit other *Prophets*) to this prophetick Evangelist, that the duration of the ultimate defection and desolation under the Gospel-Churches last, and grand *Antithesis* was to be (as the *Proto-types* was so many days literal) six times seven months of days annual, or 1260 years: So long were the six trumpets to sound, or (which is all one) the Witnesses were to prophesie in Sackcloath so long: But in the days of the Voice of the seventh Angel, when he shall begin to sound, the mystery of iniquity shall begin to be made manifest, and the mystery of God finished &c. where the Reader may evidently see, that the duration of the six trumpets sounding, or (which is all one) the Witnesses Sackcloath prophesie for 1260 years, synchronizeth with the rest of those twelve Epochaes, and therefore this prophesie (in *Rev.* 10. 7.) is in the fifth reverberation from its *Proto type* prediction in *Dan.* 12. 7.

In

In both which texts, the truth of the transactions and times expreſt, is confirmed by a divine Oath in the name of the living God, which makes them much more ſignally correlative as to type, and anti-type, and that in the fifth Echo, therefore, its ſufficiently (if not abundantly) manifeſt, that ſome propheſies in *Daniel* (reiterated as we plainly ſee in the *Apocalyps*) touch *Rome Papal* (ſome directly, as in *ch.* 7. 25. and ſome in a fifth re-ecchoed performance (as in the texts of *Dan.* 8, 9, 10. *&c* and *ch.* 12. 7) and ratifie thoſe 1260 years of all theſe twelve Epochaes: For, all days propheticall are ever (though literal in their Sub anti-types) at leaſt years in their ultimate anti-types, which is evident from *Numb.* 14. 34. *Dan.* 9. 24. *Ezech.* 4. 5, 6. And as will more irrefellibly appear when we come to treat upon thoſe texts.

As he hath declared to his ſervants the *Prophets* (ſaith the text) *ch.* 10. 7. where it is plain, that many things which the *Apocalyps* predicted, were in fore-times declared to the *Prophets*, the ſervants of God, which they alſo (as appears plainly from the ſaid text) declared in their propheſies; wherefore many, or the moſt of the Prophets, and not *Daniel* only (whiles they foretold things more immediately to be fulfilled) preſignified alſo, thereby, thoſe things which the *Apocalyps* predicted: But to ſhew the comparities of Prophetick preſigurations with texts in the *Apocalyps* (wherein they ſeem to concenter in the anti-type) would require a large Volume.

We ſhall now take a ſhort view of the ſecular head of Papal Rome with his comparities and diſparities to his types; His mouth (ſaith the text) was as the mouth of a Lion, ſo ſhadowed forth by the King of *Babylon*, Rev. 13. 2. Dan. 7. 4. But he was not that Supream power, as his diſparities plainly ſhew. For,

Second-

Secondly, his feet were as the feet of a Bear, and so figured by the King of *Persia*, Dan. 7.5. Rev. 13.2. But he was not that power secular, as his disparities shew. For,

Thirdly, he was like a Leopard; So was the Greek Monarch, *Dan.* 7.5. *Rev.* 13.2. And here we plainly see a threefold, and shall, a fourfold consonancy between those prophesies in *Daniel*, and this in the *Apocalyps*, and that in the fifth reverberation, or performance, if we take our account from those texts of the eighth Chapter in *Daniel*, that point out *Epiphanes*; Or if we count by the successions of those four beasts in the seventh Chapter.

But the Sea-born beast Papal was not that representative of the Greek Empire, because of many disparities in both texts.

Nor was he the Dragon or fourth beast in the fourth reverberation from *Daniel*, who Prophetically adumbrates (by four beasts of different figures) four Kingdoms (the *Chaldean*, *Persian*, *Greek*, and *Roman*) and (by those four beasts) he shaddowed forth (their anti-type) the representative of Papal Rome in the fifth reverberation: For, Pagan Rome was the fourth Kingdom, and her head (the first Dragon) the fourth Monarch: But *Papal Rome* was the fifth Monarchy, and her head secular (this Sea-born beast) the fifth Monarch, prophetically shaddowed forth (in the fifth reverberation) by those four beasts in *Daniel*, but, chiefly by the fourth beast of Pagan Rome (the first Dragon) who was the last, clearest, and fullest type of this seven-headed *Hydra* of Papal Rome succeeding those four beasts, but, chiefly the fourth in his seat, power, and great Authority, and that in the fifth reverberation from *Daniel*.

This (may some rash inconsiderate Readers say) makes it signally clear; that this, whom you call the first Dragon (nor